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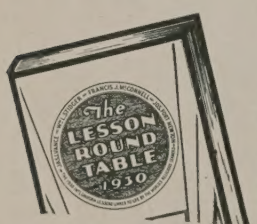

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Editorial

Christmas in Our Heart of Hearts

AMONG our acquaintances there are two girls, now in their later teens, who, about six weeks before each Christmas, prepare their Christmas lists for their parents and other relatives. Each girl lists her chief desires. The practice was begun, at the instigation of the parents, when the girls were little children. It is now an established custom in the family. And an interesting part of the custom is that the girls expect to receive and in most cases do receive *everything* on their lists. Is this a form of selfishness?

In many Sunday schools, if not in practically all, the statement of Jesus, "It is more blessed to give than to receive," is heard repeatedly. The happiness which comes to a giver is held before the children and young people as a strong motive for service and for self-sacrifice. Peculiar emphasis is placed upon this point just at Christmas time. And, isn't it true, that this emphasis comes very near being, if it does not actually become, *a spirit of selfishness. To give or to serve simply because of the happiness thus gained by the giver is surely a most insidious form of self-interest.*

A serious question for church school workers, and parents, to face is this: Can children and young people be motivated to serve and to give in such a way as not to produce selfishness? Can we cultivate real *selflessness?*

We live in a commercial age. Between Thanksgiving and Christmas stores of all kinds will be decorating their windows and advertising their wares in order to get people with the "Christmas spirit" to buy. Almost every one of us will give some gifts simply in exchange for gifts which we expect to receive—our gifts will be gifts of duty. In view of this whole situation can we not, in preparing the pupils in our church school class or in our home for the coming Christmas, find a way to stimulate a bit of genuine unselfishness? Can we not present to our pupils some human need which they can help to meet, and lead them to respond simply for the sake of relieving the suffering or the sadness or the lack of opportunity on the part of some fellow humans? Can we do this with no appeal whatever on the basis of the happiness or the self-satisfaction or the glory which results from giving? Can we help to create a bit of the *real* Christmas spirit?

He for whom Christmas is, or should be celebrated did say, "It is more blessed to give than to receive." He did say, "He that would be greatest among you, let him be servant of all." But were these not rather statements of fact in human experience than motives by which men were admonished to construct their lives from day to day?

Can we be blessed or great if blessedness and greatness are the reasons back of our giving and our serving?

Let us examine the Christmas spirit of our homes and our schools. Is it truly *unselfish?*

The beauty of a
candle touches me;
It is so softly gay—
So steadfast and so careless of itself,
Giving itself away.

—Anna B. Payne.

Christmas in Our Church Schools

WE have just asked some questions as to the meaning of Christmas in our hearts. It is now fitting to turn our attention to the practice of Christmas in our church schools.

So intense are the thrills of childhood that we are always in danger of over idealizing the past. Sometimes we even long for an "old-fashioned Christmas." There is perhaps no better illustration of the progress we have made in the church school than a comparison of the Christmas celebration in the Sunday school of twenty-five years ago with the program of the Christmas season in the church school of today.

The main features of the old-fashioned celebration were the "entertainment," the Christmas tree, the treat, and Santa Claus. The entertainment consisted of unrelated jingles, "pieces," exercises, and songs, rendered with varying degrees of awkwardness and stage fright by youthful performers. One of the surest evidences of dawning adolescent self-consciousness was the refusal to "speak a piece at the Christmas tree." Parents were hugely entertained by the embarrassments and memory lapses of the neighbor's children and beamed over their own embryo artists. Children endured the entertainment in expectation of the rewards to follow.

The Christmas tree was a gala sight of blazing candles, pop-corn strings, and candy bags made of colored "mosquito-bar." And who can forget those delicious shivery thrills at the appearance of Santa Claus with his ruddy mask, long white beard, and sleigh bells! As he passed out the treat to expectant "scholars," trying the while to be as funny as possible, happy the child who received his special attention. Some families also dispensed their gifts from the church Christmas tree to the wonder and envy of neighbors. The supreme meaning of the whole celebration to children was to *get* something. In fact the desire to be eligible for the Christmas tree treat usually increased Sunday school enrolment and attendance the preceding several Sundays. It did not occur to Sunday school leaders to evaluate the spiritual outcomes of such a celebration.

The modern church school begins the

Christmas season soon after Thanksgiving with appropriate worship themes, using picture, song, and story. Department and class room decorations create atmosphere, and the drill period is devoted to mastering the best Christmas worship materials. A pageant, depicting the Christmas story or a spiritual interpretation of it in terms of youthful experience, is planned so that several departments may participate, each doing its share. Preparation of the materials and parts for this consists not only of memory and rehearsal, but of careful interpretation. While great care will be given to create a beautiful and impressive effect, the purpose is not primarily to entertain but to lead the participants in a real experience of the Christmas spirit.

The climax of the program will be a ceremony of giving to those who are in need, perhaps through a "White Gifts for the King" service. The preparation and interpretation leading up to this will carry the experience to a high plane of Christian idealism. The pagan symbols and motives which dominated the old-fashioned Christmas tree celebration have been supplanted by Christian symbols and motives making the Christmas season one of the most fruitful of the year in wholesome spiritual outcomes. Who wants to return to the "old-fashioned Christmas"?

The Christmas Spirit in the Life of the Church

TO carry the discussion a step farther, what does the Christmas ideal mean to the church at large? Difficult as it is to define, we may say that it is that something in a human heart that compels a person, under the influence of Jesus Christ, to accept the ideal of human brotherhood as one of the major purposes of his life.

The Christian church has a long and checkered career as far as its devotion to this ideal is concerned. At times the church has seemed to ignore such a purpose and at other times it has seemed to set it in a central place. Groups have sprung up within the church for the express object of serving humanity, groups that have been by turns opposed, and then honored, and then by over-popularity defeated of achieving their goal. Strong currents within the church have turned to human service, not for the sake of the human beings who are served, but for the selfish good of those who do the serving. Other currents have been empowered by a genuine passion for human good, a passion that saw only the deep need and an opportunity to help.

This purer sort of Christian passion is a mysterious something that makes a man identify himself with his fellows in his inner thought so that all that injures or ennobles them also injures or empowers him. This spirit made Mazzini, of Italy, determine at sixteen to dress always in black, feeling himself in mourning for his country. This spirit made Thomas Arnold, of England, feel so oppressed by the lack of moral principle in the policies of the British government of his day that he wrote of suffering from "a daily painfulness—a moral east wind which makes me feel uncomfortable without any particular ailment." This spirit made Walter Rauschenbusch, of America, put a band of crepe upon his sleeve in 1914 because he was in mourning for the inexpressible calamity that the great war had brought upon mankind. This spirit lies back of those noble words of Dr. Henry Sloan Coffin in his book, *Social Aspects of the Cross*, "If a life is being extinguished by a preventable disease, or by an accident due to heartless want of fore-thought, there is a trail of blood traceable to our door as really as though we had committed murder."

This, we must admit, is a high and difficult and idealistic expression of the inner essence of Christmas. It is a long way from attainment in our personal lives and in our church life itself. But that it is coming, and is already here, and will some day work its beneficent will in the world of men, we do believe. There are enough souls like Jacob Riis and Jane Addams to make us believe that what some few persons have achieved can and must some day become the possession of the many. And this will come in proportion as the Christmas spirit becomes to the church, not a pretty trinket on the fringe of its garment, but the warp and woof of its inner and only life.

The Christmas Spirit in the World at Large

TO those who have followed this discussion thus far, one more question remains; namely, how is this Christian ideal going to relate itself to society as a whole? Does it mean anything? Do we dare say in real earnest that it means anything?

We have in front of us just now a few sentences that contain more potential power than anything that has been said in the church for a long time. They make up one of the seven objectives of Christian education received by the Educational Commission of the International Council and now being reviewed and studied with a view to—what?—to nothing less than this, mark you, adoption by forty-one Protestant denominations as one of the objectives of a total curriculum of Christian education. The words are:

"Religious Education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the Fatherhood of God and the brotherhood of man."

In explaining this long sentence the document lets fall such pregnant and prophetic phrases as these—"reverence and respect for personality"; "interpretation of . . . social order in terms of religious ideals and implications" (mark well that word implications); and then we read:

"Religious education seeks to guide growing persons to whole-hearted participation in bringing about constructive advancement toward the ideal of the Fatherhood of God and the brotherhood of man.

"Constructive criticism of the present social order with a view to improvement; willingness to follow out the implications of love; acceptance of responsibility to promote changes toward the coming of the Kingdom."

Christian education is advancing out of the social vacuum in which it has largely lived so far and is going to accept as one of its ideals, not only the enrichment of the individual, but *the parallel reconstruction of the social and industrial order of which that individual is a part.*

When the church takes these ideals seriously it will set its feet on the path that will lead at last either to its own destruction by the materialistic forces with which it must come to grips, or the inevitable transformation of those forces into the very Kingdom of our God.

Such is the far-off, divine event that, even though unseen, is always present when the word Christmas jingles about in our lives.

ARRIVAL OF THE SHEPHERDS
*By Lerolle**

The History of a Barn

By HALFORD E. LUCCOCK

BORN in a Barn."

This is the simple record of the event which more than any other has taken hold of the world's imagi-ion.

But these words are more than the record of a historical opening. They are more than a symbol of the deep aning of Jesus to the world. They are, in a very real l tragic sense, a record of Christian history.

esus was born outside of places provided in the organ-l life of men for such an event. There was no room for n to be born in the place where by all fitness he should e been born. For that reason he was born in a barn. the same manner all down through history when a new ression of the spirit of Jesus has come into the world, re has been no room in the very place where such an ression should be born, that is, in the church itself. So new understandings of Jesus, new incarnations, have nd their way into the world through unecclesiastical n yards, outside of the organized life of the Christian igion.

The innkeepers at Bethlehem doubtless might have had ch to say in their defense showing how natural it was t Jesus should be kept out of the homelike surroundings which it was fitting that a child should be born. Amos Wells has drawn this picture very vividly in the explana-n which he has placed in the mouth of the Bethlehem keeper:

What could be done? The inn was full of folk,
His honor, Marcus Lucius, and his scribes
Who made the census: honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before
And may not see again. And there they were,
Close herded with their servants, till the inn
Was like a hive at swarming time, and I
Was fairly crazed among them.
Could I know
That they were so important? Just the two,
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon,
Drooping and pale—I saw them not myself,
My servants must have driven them away;
But had I seen them, how was I to know?
Were inns to welcome stragglers, up and down
In all our towns, from Beersheba to Dan,
Till He should come? And how were men to know?

There was a sign, they say, a heavenly light,
Resplendent; but I had no time for stars.
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,
And who was He that should be born that night,—
For now I learn that they will make him King,
A second David, who will ransom us
From these Philistine Romans,—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him
And up he leaps, uninjured? Had I known,
I would have turned the whole inn upside down,
His honor, Marcus, Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen Him, stranger, and perhaps
Again will see Him. Prithee say for me,
I did not know; and if He comes again
As He will surely come, with retinue,
And banners, and an army, tell my Lord
That all my inn is His, to make amends.

Alas! Alas! To miss a chance like that!
This inn that might be chief among them all,
The birthplace of Messiah,—had I known!†

Nevertheless, that plausible explanation did not alter the fact. There was no welcome except in the lowly cattle barn.

This story of the barn has been repeated again and again. When a new understanding of Jesus, a veritably new

(Continued on page 20)

*Courtesy, George P. Brown and Company, Beverley, Mass.

†"The Inn That Missed Its Chance" [The Landlord Speaks, A. D 28]. From *The Sunday School Times.*

Music of the Christmastide

Conserving the Values Inherent in the Christmas Music of the Church School

By May Fenerty Settle*

CHRISTMAS Music! What melodies and memories the phrase recalls! Fortunate indeed are those, both young and old, whose echoing memories are those of the "Gloria in Excelsis" and kindred themes, spoken or sung. On the contrary, how barren are the recollections of those to whom the announcement of rehearsals for "Christmas Music" betokens merely hours spent in cold empty churches by bored, inattentive groups of children or young people, and irreverent behavior, belated or non-appearing choristers, trivial music prepared after a fashion for one occasion and then relegated to the limbo of forgotten useless things!

It is important in the impact made by the church school upon character growth in its community that the music of the Christmas season be selected with care and presented and studied with due attention to the values which may contribute to the spiritual life of both singers and hearers. Every school may not achieve the complex results possible to groups with special talent or professional leadership, but every school does owe to its membership every possible avenue of growth through careful attention to the ministry which music may render.

Discovery of Values

An early beginning is essential that there may be time for proper consideration of both the general objectives and the specific aims of this particular year. Certain questions to be answered in the light of local conditions should be faced by each responsible group:

1. Is there Christmas music within our capabilities which is worth permanent usage instead of this hasty attempt to secure something new and catchy each year?

2. Is there a more winning way of presenting Christmas music than we have tried, which may be expected to enlist a more willing cooperation than we have secured?

3. Could we have achieved better and more lasting results had we provided other opportunities than the single evening program for the use of special Christmas music?

4. Have we been seeking to enlist all the potential power in our community by a carefully thought out program of cooperative effort?

Four values present themselves as pre-eminent in a thoughtful consideration of the questions just raised, and there is no school so barren of leadership that it may not accomplish something of progress this year, and something additional each succeeding year, toward building up a powerful source of joy and true Christian feeling to offset in some measure this era's trend toward a commercialized observance of Christmas. There are other values, but the following four are fundamental: the quality of the music, the universality of its knowledge, the permanence of its possession, and the satisfactions of those who enjoy it either as participants or listeners. Even a little progress each year in each of these lines would shortly set any school well apart from the average. Further, the interesting discovery has been made that the new carefully considered plan for worthwhile results has enlisted more people and greater talent, and so has been easier to complete than the old-type program which seemed superficially easy, but never was quite successful when judged by its lasting values.

Good Music

Christmas, with its attendant spirit of joy, affords the finest possible opportunity for initial steps toward improvement in quality of the music in use. The universality of the observance of the season has provided ample material of every grade. Fortunately the very best music that can be used is simple and readily obtainable, if selected and ordered in time. Standard church hymns of the season and carols, direct in their simplicity and emotional in their appeal, provide a sufficient repertoire for any school group. The following five hymns and five carols constitute a foundation for wide variety in usage—with appropriate Scripture, with lantern illustrations, with story telling, with tableau or pantomime—"Adeste Fideles," "Joy to the World," "O Little Town of Bethlehem," "Hark! the Herald Angels Sing," "From the Eastern Mountains," "Holy Night," "We Three Kings," "The First Noel," "It Came Upon the Midnight Clear," and "There's a Beautiful Star." Until the whole school really knows these through and through and has exhausted every possibility for variety and freshness in their use, there is little need for frantic search for something up-to-date. When supplementing is needed, as assuredly ever this staple list will need enlarging, the church hymnal and the carol sources listed at the end of this article will afford a wide range of choice.

When it is remembered that pupils pass into a new department each fourth year and view seasonal themes from a maturing attitude, it is easy to see how a four year musical cycle might be tentatively arranged which

Maratti *"Holy Night"*

NOEL, NOEL,
CHRIST IS BORN IN ISRAEL.

*Chicago, Illinois.

while retaining and repeating some of the standard familiar ones, would introduce some new music and some changed manner of use each year. By allocating the more childlike carols to the younger departments and reserving those requiring greater skill and a trained taste for the older departments, with the use of the stand-by group for all, a freshly appealing program of appropriate music is easily possible for each year of the cycle. Nor must it be forgotten that the carols of many nations may be combined to make a program of challenging interest. (See the music list appended.)

One of the advantages of the use of the carol booklet during Advent lies in the substitution of this for the usual hymnal. Leaders often do not realize the psychological value in the temporary disappearance of the familiar hymnal of which every one is weary through unbroken contact. However, a word of caution—just as there are cheap gifts and inexpensive gifts on display everywhere as Christmas approaches, and only the discriminating purchaser knows which his purchase-price is procuring, so there is cheap music and inexpensive music available. Committees should beware lest they substitute the cheap for the inexpensive. There is moreover a second cost-phase to be considered; that is, that any price is too great a price to pay for the cultivation, in the name of religion, of a taste for the flashy and impermanent expression of the great emotions of religious experience.

Universality of Acquaintance

The music of Christmas belongs of right to the entire membership of the school. Choirs and choruses should be charged with the leadership of the entire community in the rendition of the standard music of the season as well as with performance for the enjoyment of others. Whole departments may be enlisted in the mastery of selected lists of hymns or carols, but care must be devoted to giving each one its rightful charm and interest. Twilight "sings" on Sunday evenings with candlelight by the instrument and firelight only for singers, with stories of great hymns and their writers may, if begun now, become a means by which other hymns of the church may be interpreted to youth. Hymns, as poetry, need introduction, for our custom of spreading the words of several stanzas within the "verse" of a hymn is detrimental to the exercise of thought upon the part of the average young person. The general objective should be the widespread knowledge of a selected body of musical material rather than a performance, however creditable, by a chosen few.

Permanence of Possession

Certain values impress us always as too precious to lose. At no time is this more obvious than when we have just listened to really fine music. Two avenues for making the inherent values of our Christmas musical efforts permanent appear at first thought. There is memorization by individuals for personal spiritual growth, and interesting methods for accomplishing this, merit the study of a specially designated group of people. In the second place, there is the development of permanent organizations, chorus or choir, for the continued use of choice music in the church's program of education. Many schools have been able to make excellent use of this method of integrating the school and the church, to the joy both of youth and of the church. The Advent season provides exceptional opportunities for an approach to this possibility of enrichment, and Christmas committees will do well to canvass the entire situation while pondering the choice of program for 1929. Small beginnings often have far reaching effects, and the best results are usually assured by careful, not too rapid, progress.

Carol music as supplement to the usual hymns has been especially stressed as simple but permanently valuable. When consideration is given to anthems and special numbers, the same general principle holds—that if the number is worth the time and effort spent upon it for the occasion in mind, it should have value enough to be worth using again under similar need. This is not to imply that the same selections are to be used so frequently as to become wearisome, or that a new number may not be a wiser choice than an older one. In general, those schools are serving their members most helpfully who regard the choice of music for their choirs and choruses as well as for the general use of the school as an important phase of their educational responsibility, and spare very little time for that which is of merely passing value.

Adequate Satisfactions

Psychologists tell us that we find opportunity to do what we enjoy doing. Certainly we must see to it that preparation for, as well as participation in, the singing of the Christmas season is a joyful experience. We need to watch carefully the conduct of training periods, to provide comfortable attractive surroundings and tactful interesting leaders. We need then to insure worthwhile occasions when the hymns, carols, and special numbers, carefully learned, may be integrated with the activities program of the season, through the regular services of departments, school, or church, in relation to the dramatic program offered by a group, in hospital or homes. Community observances of the Nativity Festival are becoming increasingly possible, and fortunate is the school which is already prepared to share in the happy experience. Only those who have participated can realize the deep enjoyment experienced by those who repeat in their communities the activities of the carollers of old who went about singing such refrains as "Noel, Noel, Noel, Noel, Born is the King of Israel," sometimes through feathery snowfall, sometimes under clear starlit skies, as well as the great pleasure given to those within who hear softly at first, then nearer and nearer, the age-old message, "Where meek souls will receive Him, still the dear Christ enters in." The sick and shut-in, long separated from worship with their fellows, the minister sometimes discouraged and often weary, teachers who have served the school long and faithfully, homes of the orphaned, the blind, the aged—all these feel afresh the healing Christian message as it comes on the voice of song from the throats of the young people of the community. It is a question worth pondering whether we have not withheld from our developing Christians one sure ministry of service when we have not sought and found a way of helping even the singer of little voice to experience with his fellows this joy of giving joy to others.

Suggested Material

Any of the following may be ordered from Oliver Ditson Company, Boston, or from Lyon and Healy, Chicago. Write the former for catalog lists of Christmas music.

Carol Collections:

Father Finn's Carol Book. 60 carols, trad. natl., from repertoire of Paulist choristers (Birchard) 75¢.

Fifty Christmas Carols of All Nations, and *Sixty Carols of All Nations for All Occasions.* Eduardo Marzo, editor. (Willis Music Co.) 75¢ each.

Folk Song Carols for Christmas. Trad. natl. (Fischer) 75¢.

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A Study of the Great Nativity Paintings

By GERTRUDE E. MAULL*

ONE Sunday morning during the month of December the fourth, fifth, and sixth grade pupils of the Union Avenue Christian Church School made a study of the great nativity paintings. The brief account which is given here is merely suggestive of the type of procedure which can be carried out in many different ways. It may be adapted to any group, either large or small. The number of pictures used should be determined by the amount of time available. We have a three-hour session and, therefore, were not rushed because of lack of time.

Our director of religious education has a very fine collection of prints of famous paintings which are available for church use. Needless to say our pupils found these very helpful. However, most of the pictures which we used may be secured from any of the well known picture companies at small cost. Many public libraries have copies to loan, or perhaps a local art store would be glad to have a share in such a project. Information concerning the life and paintings of an artist may be secured from the public library.

Each of the three grades in the department, a total of approximately seventy-five children, made a study of two groups of pictures. Our walls have cork panels and pictures were placed on these in the following groupings.

On the left wall of the room where the fourth grade began its study were:

"Immaculate Conception" by Bartolomé Estéban Murillo

"Apparition to the Shepherds" by Bernhard Plockhorst

On the front wall, where the fifth grade began its work were the nativity paintings:

"Arrival of the Shepherds" by Henri Lerolle

"The Holy Night" by Antonio Allegri Correggio

Raphael *Permission, Geo. P. Brown & Co.*

MADONNA DELLA SEDIA

Raphael Sanzio has been acclaimed the "Prince of Italian painters." He was born in 1483 at Urbino, Italy. When he was twenty-five years of age he was summoned to Rome by Pope Julius II to work at St. Peter's with Bramante, the greatest living architect, and Michelangelo, the greatest living sculptor. In three years he had made himself the greatest master of fresco that ever lived. His reputation soon brought to his studio many foreign princes who begged him to paint for their masters. The requests were so numerous that the most he could do was to "sketch the composition, paint a few strokes, and turn the rest over to his pupils to finish." He literally worked himself to death for he died in 1520 at thirty-seven years of age.

The picture above is called "The Madonna of the Chair" because of the chair in which the mother is seated. It is the most popular of all the Madonnas. The original is a small picture only two feet in diameter. "The Madonna of the Chair" raises us directly to God by the tenderness with which she surrounds and seems to want to protect Him who protects us all." The head of St. John is lifted in adoration. The external beauty of the mother reveals a great inward beauty and yet the most beautiful and interesting figure in the picture is that of the infant Jesus.

Raphael had a nature that converted everything to beauty. He was "bred in a devotional school of art, and transferred to an atmosphere charged with classical ideas, he retained enough of the first while he absorbed enough of the second to make him a painter of works Christian in spirit and Greek in elegance."

On the right wall, for sixth grade study, were the pictures of the wise men:

"Wise Men of the East" by Gifford

"The Three Wise Men" by W. L. Taylor

After the three grades had studied the groups of Christmas pictures indicated above, they went to the back of the room where the Madonna pictures were grouped, as follows:

For the fourth grade a collection of Raphael:

"Madonna of the Chair"

"Sistine Madonna"

"Madonna and Child"

"Madonna of the Grand Duke"

"Madonna"

"Madonna of the Fish"

For the fifth grade, Madonnas by Murillo and Correggio:

"Virgin and Child" by Bartolomé Estéban Murillo

"Madonna and Child" by Bartolomé Estéban Murillo

Detail from "Holy Night" by Antonio Allegri Correggio

For the sixth grade, the following:

"Innocence" by W. Adolphe Bouguereau

"Madonna and Child" by W. Adolphe Bouguereau

"Madonna" by Nathaniel Sichel

"Mother of God" by Nathaniel Sichel

"Madonna" by C. Von Bodenhausen

"Madonna" by Ferruzzi

"Madonna of the Olive" by Niccolo Barabine

"Mater Dolorosa" by Guido Reni

"Madonna" by A. Zick

There was another miscellaneous group of Madonna pictures in the room and after the three groups had studied their respective collections any individual who was particularly interested in a Madonna in the miscellaneous group was allowed to ask for a study of that picture. The ones on display in this

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*Children's Division Adviser, Union Avenue Christian Church, St. Louis, Missouri.

Costumes and a Costume Room

Mrs. A. Starr Best*

ONE of the first things to be thought about in bringing the use of drama into church activities is suitable care for the costumes and properties which will form so fundamentally important a part of any drama work. It is well for anyone undertaking such endeavor to realize at the very start the deep significance of costumes on the platform.

Fortunately we are rapidly learning that the careless slogan which frequently used to be so nonchalantly uttered by the person attempting to put on a play is rarely ventured now—"just some little scarf or drape will suggest the thing"; we are learning everywhere the message of art which demands adherence to the principles of beauty even in minute details; we have realized that inartistic treatment is inexcusable, since good results are not dependent upon expense.

It is well, for the sake of the inexperienced worker, to stress this point at the very beginning, since people are so often discouraged at the thought of struggling with inadequate equipment. While it is always easier to achieve results if plenty of money is available, fortunately for the majority of church workers, accuracy, beauty, and good taste in costumes are in no way dependent upon outlay of money. In fact, to the consolation of the slim purse be it noted, that we have frequently seen very beautiful effects and thoroughly adequate costumes more effectively accomplished with cheap materials than with more elaborate production. This fact is especially significant in church work since the cheaper materials are far more appropriate in dealing with Bible characters. Let no one imagine, therefore, that beautiful costumes need cost a great amount of money. What they *do* cost, however, is time and effort, good taste and cleverness in devising, utilizing, and managing. A few cents worth of muslin and paint but a vast expense of time and work, and we have resulting a lovely hand-dyed and painted costume gorgeously effective on the stage. No one need worry about lack of money in costuming any of the various religious dramas.

First of all to be acquired then, in setting up your costume plans, is your designer, some amateur worker with taste and artistic skill. This person need not have prior knowledge of costuming so long as he knows his art, for there are plenty of books which can and should be carefully studied in every detail in order to make each costume accurate. Into the careful and studious hands of such a worker, the play should be given with instructions to draw designs for each costume. In planning costumes much thought should be given, first of all, to creating the mood of the play. Costume is always the first appeal to the audience (aside from the setting) before the spoken word begins; unconsciously the tones and the colors on the stage establish the stage atmosphere as the curtain rises. The color scheme, therefore, should be chosen to set the desired note for the play. *Secondly*, one must consider the stage picture and the clash or harmony of color in the related costumes. Many a production has been ruined because the costumes, each lovely in itself, did not work out properly together; the players, each beautifully, artistically, and accurately clad, discovered themselves most inharmonious to each other. The artist must be familiar with the action of the play so that he will visualize the stage picture and know which costumes will appear together. Moreover the costumes can be made a great aid to the acting in properly subduing one character or bringing out another. Wrongly dressed, even a minor character can dominate the stage, so that while he may not even speak, the color and type of his costume will cry down all others; if a character is to control a scene he should be helped in doing so by the hue and make-up of his garment. Therefore, a costume chart, with each costume carefully planned, with recognition of its relation not only to each other costume but to the action of the play itself, is primarily imperative; moreover, each costume must in every detail be accurate. It is no more expensive to have the costume correctly designed than to design merely by guess. It will go a long way toward creating the realistic effect of a play if the cloak and robe and tunic are correctly fashioned. Frequently the right way is just as easy and far more satisfactory than the wrong way. It is important to know the difference between a Roman and a Hebrew tunic if you expect your characters to create the effect of Romans and of Hebrews; you can not expect your Hebrew to look like anything but a misfit Roman in a sleeveless tunic. So it is easy to see that it is far less important to have the money to buy costumes than it is to have the wit and knowledge and skill to fashion them from inexpensive materials. The most gorgeous garments can be made from very cheap supplies.

"THE RETURN OF THE PRODIGAL"

*Founder of the Drama League of America, is Director of the Pilgrim Players of the First Congregational Church of Evanston.

Let your first play, then, be the nucleus for your costume room. Let us say you have been smiled upon by Fortune, and have secured a capable designer, who has designed your costume charts with due consideration of the action of the play as we have indicated, ready to be put into form. Armed with the color chart and texture specifications of the designer, a purchasing committee, by dint of hunting the basements, remnant sales, upholstery sections, bargain centers, and ten cent stores, will find it easy to fit the demands of the costumes to the slenderest purse.

Here a word of advice to the inexperienced costume maker may be helpful. It must be borne in mind constantly that you are working for large effects; materials must not be too fine or too dainty, or too elusive in color, or they will not be effective on the stage; they must not absorb light nor be so shiny as to reflect it; they must neither glare nor shrivel into nothingness. The very best materials for Bible plays, even if you have oodles of money to spend on them, are canton flannel, unbleached muslin, *cotton* crepes, *cotton* voiles, burlap, and oil cloth; silks and satins and even sateens and chintzs are *not* desirable or effective; velvets and broadcloths are inappropriate and inaccurate; gauze and tinsel undesirable. Never use a figured material for Hebrew or Egyptian costumes, but you will find the daintier patterns often very good for Persian and Assyrian. Upholstery sections in the large department stores often prove mines of wealth, while remnants of showy braid can be laid away for future use if picked up at a bargain.

It is the function of the sewing committee to fashion from these cheap materials the garments outlined by the designer. With care and cleverness they can cut the cloth so as to save every inch and decorate and elaborate with due regard to the design until the most inexperienced committee can actually eclipse the professional costumer in its final accomplishment.

A point to be remembered by the sewing committee is that stage costumes should not be *too well made;* they look better if not too meticulously finished, and are more easily adjustable and alterable. Flexibility here as elsewhere in stage equipment is the watchword, as they will be worn by many different people and at many different times for many different purposes. Various portions of every costume can be utilized with many different combinations.

It is perhaps superfluous to call attention to the value in character training that all this work can be, the experience that keeping the wardrobe tidy will be to the disorderly, the helpful training in cleverness in originating design and utilizing opportunity, in meeting emergency and finding always the rightly fitting necessity. Resourcefulness, reliability, carefulness, and patience are only a few of the traits that will be so developed.

Amateur groups definitely organized for permanent work are rapidly learning the lesson that it is cheaper in the long run to spend considerable money in buying materials and making all costumes as a permanent asset, than to sink *less* money in renting them anew on each occasion. If properly selected and planned, a collection of costumes can become an invaluable addition to the church equipment, an inexhaustible resource for each achievement. The real secret for the success of costume acquiring is the wise choice and manufacture of individual costumes, as well as skill and scientific handling of them when they are not in use.

Paramount in importance are adequate facilities for keeping costumes accessible and in good condition. Every church should provide itself with a costume or wardrobe room, reserved for the exclusive use of costumes and properties, and should add to that a resourceful and reliable chairman or wardrobe mistress. The wardrobe room should be as large as possible and fire-proof, entirely circled by steel cases and tiered with metal boxes and basket cages for holding sandals, shoes, girdles, head pieces, crowns, hats, et cetera. The costumes themselves should hang from a rod down the middle of the cases. It is advisable and usually works out most usefully to collect each section of a costume separately, i.e., all tunics together, all girdles, veils, and so forth—instead of trying to keep each costume as a whole.

Into this costume room go not only all the costumes used for each play, but all the garments and nick-nacks given you from time to time to add to the resources of your equipment. Some use will ultimately be found for everything; nothing will forever escape its usefulness. A Parish Wardrobe room becomes a great asset to a church, not only as a catch-all for all the neighbors' old duds, but as a treasure house for many a quaint and useful oddity which will at some time be helpful. *But*, and here is the crux of the whole matter, it must be supervised with utmost wisdom and its treasures must not be merely hoarded but utilized and kept accessible. Considerable income can be forthcoming if wisely manipulated, in the careful rental of these costumes. But to be truly valuable and useful, a costume room must be kept moth proof and in such meticulous order that if necessary a stranger could go in at any time and find a desired costume unaided.

In starting such a wardrobe it will be well to prepare a goodly supply of Hebrew costumes since they are the most useful and most usable. It is imperative to have many tunics, since white tunics of one sort or another are the basis of practically every early costume—Hebrew, Egyptian, Roman, Greek, Persian. But they are not the same and the difference must be kept clearly in mind as the tunic stamps the accuracy of the garment. The Hebrew tunic has long sleeves and a high neck. It can be cut on the fold of the goods (unbleached muslin) ankle length, with no shoulder seam and no armhole, and the necessary addition put on the sleeve to bring it to the hand; there will be only the two underarm seams to sew and a short opening at the neck. With this tunic, always worn under every other garment, is worn a girdle of gay color in stripe or solid color (not figured) about two feet wide wrapped twice around the waist full-width with ends tucked in, *not tied.* Over this tunic is worn a loose flowing robe, open in front, with side gores and long sleeves which are cut about a foot longer than the arm and turned back in a deep cuff; this can be of cotton crepe in solid colors or tiny stripes. The usual, most common headpiece is a striped square hanging loose to the shoulders, and tied around the head with a narrow strip. An outer cloak for shepherds or street wear was frequently worn over all; this cloak was of wide stripes (canton flannel in two colors) sewed together, open in front and under arms. Sometimes a turban was worn instead of the head scarf; this, however, is not like the Hindu turban, but smaller and higher. The women wore a loose robe to the ankles with angel sleeves and a long mantel tied around the head and falling back of the shoulders; a girdle or sash, not tied but tucked.

The Roman and Grecian tunics were sleeveless and came only to the knee except for the senators' dress; while the

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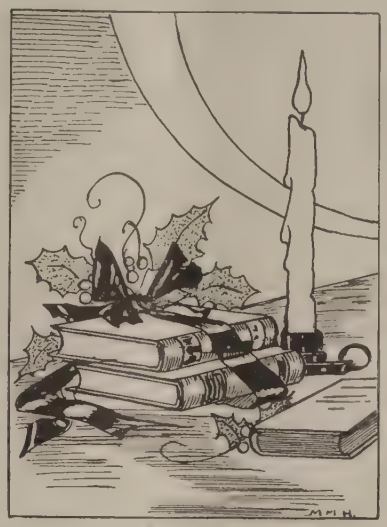
Gift Books for Young People

By Mrs. E. E. McClintock*



"Well, I'm off on my annual book buying spree," said Mrs. Inglis as she seated herself at a table on which was a great array of book lists and publishers' catalogs. "It's the most thrilling part of my Christmas shopping."

"It doesn't look like shopping to me," answered her house guest. "Tell me about your plan, won't you?"

"I began two weeks ago when I went to the library and secured classified lists of books that young people really should read. Every city library has these, and will even mail them to outside people who write in. Then I go through these lists and choose the books for my nine nieces and nephews, because you know I give them books every year. It has been fascinating to see how their interests change from year to year and to find the book that will just suit. They're really quite grown up now—the youngest of them, Alice's boy, is thirteen; and Martha, my oldest niece, will be twenty-five next spring. When they reach teen age, I feel that each book they receive should be one they will want to keep always."

"How can you tell a worthwhile book when there are so many poor ones on the market?"

"You remind me of Don Quixote's remark: 'There are men that will make you books and turn them loose into the world with as much dispatch as they would do a dish of fritters.' Well, these are my tests:

"*First,* the message of the gift book must be one that suits the interests of the recipient. It may give facts, such as this *Alphabet of Aviation,* or it may roam into the field of imagination, such as *The Beautiful Years,* but it has a message and that message must appeal to John if the book is to be given to John.

"*Second,* the message must be presented in such an attractive way that the young person will really want to read it. You know writers as often go over the heads of their audiences as speakers do.

"*Third,* a good message, well presented, deserves an attractive dress. So the books that boys and girls will love always must be well made, of good stock, with clear type and really fine illustrations.

"*Fourth,* and obviously, the book must be good from a literary standpoint.

"So, I'm making up my lists with these points in mind; then I'll order them either from our local book shops or from our denominational publishing house, and since I'm doing it early I'll have no fears about late deliveries."

"You seem to be having such a good time I almost envy you," remarked the guest as she started out for her afternoon appointment. "The next time I buy gift books, I think perhaps I'll choose more wisely than I've done before."

The following classified lists of books suitable for Christmas gifts for young people are suggestive only—not at all complete. All of the books have been published within the last two or three years, and most of them in 1929. This does not mean that only recent books should be given; the best gift books are often good copies of the old classics. This list merely indicates some of the fine things being published each year. We wish to acknowledge the helpfulness of Miss Mary Weaver, Readers' Adviser, and Mrs. Kathryn Watson, Head of the Children's Department, both of the Denver Public Library, in suggesting several of the books which are included in the following list.

It is impossible to define strict age or grade limits in considering interests of different individuals. An attempt has been made, however, to make suggestions along this line.

"A blessed companion is a book—a book that's fitly chosen is a lifelong friend."—Douglas Jerrold.

Books for Junior and Senior High School Age

Animal Stories

Albert Payson Terhune, *Lad of Sunnybank.* Those who know Lad, Gray Dawn, and the others (and what dog lover does not) will be delighted with this addition. Harper Brothers, New York City, $2.00.

Will James, *Smoky.* A beautiful new edition of this story of a real cow pony. Illustrated in color by the author. This book appears on most recommended lists for junior high boys and girls. Charles Scribner's Sons, New York City. New illustrated edition, $2.50; older edition, $2.00.

T. C. Hinkle, *Black Storm.* Another good horse story. Black Storm's adventures in the Kansas hills holds the interest from the first word to the last. William Morrow & Company, New York City. $2.00.

Hubert R. Evans, *Forest Friends.* Short stories of animals, birds, and fish in the mountain valleys of the Pacific Coast. The stories are founded on the writer's own observations and the experiences of his out-of-door friends. Big Horn sheep, Rocky Mountain goats, beavers, grouse, cut throat trout, and scores of other creatures look out from the pages of this book. Illustrated with photos. Judson Press, Philadelphia. $1.50.

Aviation

Paul Jones, *Alphabet of Aviation.* Gives in simple language the technical information boys like to have about aviation. Plenty of drawings by Edward Shenton to make every point clear. Macrae Smith Company, Philadelphia. $2.00.

Jay Earle Thomson, *Aviation Stories.* A few of the chapter headings are "Lindbergh," "Chamberlin," "The Three Musketeers," "The Lure of the North Pole." Longmans, Green & Company, New York City. $1.25.

Earl Reeves, *Lindbergh Flies On.* Tells of Lindbergh's achievements since his flight, and of others who have followed him. Robert McBride & Company, New York City. $2.00.

Lieut. L. J. Maitland, *Knights of the Air.* A more ambitious presentation than the ones mentioned above, of our aviation heroes, both in war and peace; their achievements and their methods. Doubleday, Doran & Company, Inc., Garden City, New York. $3.50.

*Executive Secretary, Denver Council of Religious Education, Denver, Colorado.

Biblical, Devotional, and Inspirational

Selma Lagerlof, *Christ Legends.* An attractive new edition of this classic. It would appeal particularly to the older girl who could make good use of the stories for public reading or story telling. Henry Holt & Company, New York City. $1.75.

Gilbert Waterhouse, editor, *The Prince of Peace.* An exquisite edition of the Gospel story of Jesus, arranged from Mark (Authorized Version) and enriched with passages from the other Gospels. The main story is prefixed by the prophetic passages from the Old Testament. Historical notes, and indexes made it useful for reference; while the beauty of the book itself, its clear type and most of all its illustrations tempt one to read it through at one sitting. Fifteen full-page color prints of William Holes' greatest works. A suitable gift for the twelve-year old, but appealing to any age. Harper & Brothers, New York City. $2.50.

Margaret Slattery, *Important to Me.* This is one of those rare things, a really challenging book for teen-age girls. Those who have read or heard Miss Slattery will know this type of book. Covers the importance of body, mind, spirit, religion, the church, and the importance to the world of each individual. Small, attractive, inexpensive. Suitable for junior and senior high girls. Pilgrim Press, Boston. $1.00.

Suzanne Weddell, *Beside Our Camp Fires.* Devotional and inspirational sketches based on the lives of women whose names stand for ideal living in the minds of girls: Alice Freeman Palmer, Florence Nightingale, Bertha Conde, Helen Keller, etc. (Also appropriate for college age.) Womans Press, New York City. $1.25.

Biography

Edward Emerson, *Adventures of Theodore Roosevelt.* The most recent and one of the best biographies of this "boy's hero"; written in a way that will appeal to the wide awake boy of either junior or senior high school age. E. P. Dutton & Company, New York City. $2.50.

Jeannette Porter Meehan, *The Lady of the Limberlost.* The life and letters of Gene Stratton Porter told by her daughter. Her whole life, beginning with her childhood in Limberlost Cabin shows the same beautiful spirit that thousands of older boys and girls have loved in her books. Equally appropriate for college age young people. Doubleday, Doran & Company, Inc., Garden City, New York. $2.50.

Bessie White Smith, *The Boyhood of the Presidents.* These sketches, recent enough to include Hoover, give in some detail facts and interesting incidents concerning the early years (through teen age) of all of our presidents with a summary of later events leading to the climax of each career. It will help the junior high boy to an appreciation of the noblest type of manhood. Lothrop, Lee & Shepard, Boston. $2.50.

Fiction

Elsie Singmaster, *Sewing Susie.* Susie *just can't* sew; but because she does so want to help, she does learn, taught by her brother! A Civil War story for junior high girls. Houghton, Mifflin Company, Boston. $2.00.

Hawthorne Daniel, *The Seal of the White Buddha.* A fifteen-year-old girl goes to China on her uncle's clipper yacht. Gives a very good idea of the customs and people of China, as well as of life aboard a clipper yacht. Coward-McCann, Inc., New York City. $2.00.

Eric P. Kelly, *The Trumpeter of Krakow.* Winner of the Newberry medal for 1928. A mystery story in which life in Poland during the fifteenth century is interestingly described. Quaint illustrations made in Krakow by Angela Pruszynska are as attractive as the story itself. Junior or senior high. Macmillan Company, New York City. $2.50.

Mary Willard Keyes, *Juniper Green.* A story for boys. The central figure is an old man, conspicuous for his military bearing, his fund of stories, and his reluctance to dwell upon his mysterious past. He becomes a general favorite among the boys, and their loyalty is finally justified. The bit of mystery, the spirit of fair play, and the out-of-door atmosphere appeal to junior or senior high school boys. Longmans, Green & Company, New York City. $2.50.

Marian Hurd McNeely, *The Jumping Off Place.* Both boys and girls of junior high school age will enjoy this story of pioneer life as seen through the eyes of the young Linvilles. Becky, seventeen, and Dick, fifteen, "work out" a homestead in the Dakotas, at the same time they care for their younger brother and sister. Said to be a "true adventure." Longmans, Green & Company, New York City. $2.00.

Charles J. Finger, *Courageous Companions.* An adventure story of an English lad who shipped with Magellan on the first voyage around the world. Based on the historical documents of Magellan's Cruise. For senior high boys and girls. Longmans, Green & Company, New York City. $3.00.

Charles B. Nordhoff, *The Derelict.* A boy goes to the South Sea Islands to help in his uncle's copper business. An adventure story built against an authentic background of ways of living on the South Sea Islands. Little, Brown, & Company, Boston, $2.00.

Poetry

Louis Untermyer, *Yesterday and Today.* As the title indicates this anthology includes the good things of the past, as well as modern verse. Its title page says it is "designed for the average person of nine to nineteen and possibly higher." The section titles are tempting, for instance—"Common Miracles," "Spacious Earth," "Treasures of the Mind," "Portraits," "Daily Life," etc. Black and white drawings and linoleum blocks add interest. Harcourt, Brace & Company, New York City. $2.50.

Things to Do

James Austin Wilder, *Jack Knife Cookery.* A fascinating book for the out-of-doors boy. Tells how to prepare and cook food over a camp fire; how to use the resources at hand for dishes, etc. Told in interesting boy language (not slang); illustrated with clever line drawings. E. P. Dutton & Company, New York City. $2.00.

Edith Flack Ackley, *Marionettes.* Gives complete instructions for making, costuming, stringing and manipulating marionettes. Shows how to build and set the stage. Tells how to use the marionette show in camps and schools. And gives five plays. Illustrated with forty-one black and white drawings. Frederick A. Stokes Company, New York City. $3.00.

Travel

Lowell Thomas, *Adventures in Afghanistan for Boys.* Lowell Thomas knows how to tell his travel tales in a way that makes a boy want to sit up all night reading; but with it all gives a real knowledge of the country itself. Illustrated with photos taken during the author's adventures. Century Company, New York. $2.00.

Books for Older Young People

Biography

Anne Shannon Monroe, *The World I Saw.* "Interesting as fiction and twice as true" is this modest story of the author's own life. An interesting incident is the writing of her first book which she takes to Rand and McNally, because, as she tells Mr. McNally, "you've educated me. I've studied your school books all my life and I thought you might like your own product." Suitable for high school age as well as the older young people. Doubleday, Doran & Company, Inc., Garden City, New York. $2.50.

Lewis Mumford, *Herman Melville.* A stirring life of the author of *Moby Dick* which is said to be one of the finest pieces of writing in contemporary American literature. Harcourt, Brace & Company, New York City. $3.50.

Austen Kennedy de Blois, *John Bunyan, the Man.* A very readable life story and interpretation of the character and experiences of the "Tinker of Bedford." Written for or about the time of the observance of the Bunyan Tercentenary by the Baptists gathered from all over the world in Toronto in 1928; its viewpoint is that of Bunyan's own denomination. Judson Press, Philadelphia. $1.50.

Harold E. B. Speight, *The Life and Writings of John Bunyan.* A very interesting treatment in which the incidents of his life, and excerpts from his writings interpret each other. Preface by Francis G. Peabody. Appropriate illustrations. Harper & Brothers, New York City. $2.00.

Hamlin Garland, *Back Trailers from the Middle Border.* The last of a series of travel—biographical stories of the Garland family, each one quite complete in itself. The three former books tell of the migrations of the writer's family to Wisconsin, to Iowa, to Dakota, to California, and the return to Chicago. This one tells of the final return to New York state, and of a trip to England. Very unique and interesting. Macmillan Company, New York City. $2.50.

Agnes Repplier, *Pere Marquette, Priest, Pioneer and Adventurer.* A very human likeness of one of the most romantic figures in primitive America. Doubleday, Doran & Company, Inc., Garden City, New York. $3.00.

Bishop Charles Fiske and Prof. Burton S. Easton, *The Real Jesus.* Gives an account of the life, work, and teaching of Jesus as a most readable and interesting story, but bases it on scholarly criticism. Harper & Brothers, New York City. $2.50.

Essays and Miscellaneous Studies

Henry van Dyke, *The Man Behind the Book, Essays in Understanding.* These essays seek to bring to the reader a clearer understanding of several poets and authors and their messages. It includes a section on "Poetry," one on "Problematic Natures in English Literature," and one on "Four Modern Novels." Charles Scribner's Sons, New York City. $2.50.

Gilbert K. Chesterton, *Generally Speaking.* A pleasantly controversial set of opinions on many subjects. Dodd, Mead & Company, New York City. $2.50.

Anne Shannon Monroe, *Singing in the Rain.* Essays which help one rise above difficulties; literally to sing, though it does rain. Good reading for an invalid. Doubleday, Doran & Company, Inc., New York. $2.00.

Booth Tarkington, *The World Does Move.* The development of social life and customs in the United States: theatres, price and styles of hats, music, the inauguration of Clean Up Week, and such

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Vonnoh *Courtesy, Art Institute of Chicago*

GIRL READING

Gift Books for Children

By Jeanette E. Perkins

Director of Primary Work in Religious Education, Riverside Church, New York City

IF Children's Book Week in November was observed in your community—as we trust it was—you are probably eager to give books to the children this Christmas. But just which of the many volumes displayed on the book tables to select for Helen, aged six, or for Robert, aged 12, is a problem for busy parents and relatives and friends.

For the child whose library has been neglected, we suggest that a list of the "standard" books for children be secured, and some of the ever-delightful children's classics be selected. Good graded lists may be secured from public libraries or through the agencies listed at the end of this article.

But there are ever new books coming out for children which must be considered. New experiences require new literary interpretation if our children are to be oriented in their world. Two noticeable trends in recent children's books are toward stories of children of other lands and stories of machinery. Both trends are wholesome for our present-day children and should be represented in our Christmas selections.

Not all of the new fall books had been received from the publishers when this article had to go to press; but the following have been selected carefully and are recommended enthusiastically. Literary merit, wholesome content, and excellent workmanship in illustration and mechanical make-up characterize the new books for children which reliable publishers are issuing. If these books are not in your local book shops, they may be ordered directly from the publisher—but allow at least two weeks, preferably three for the filling of the order.

Jessie Eleanor Moore, *First Bible Stories.* The stories of Rebekah, A Guest Room on the Roof, Ruth Helping Her Mother, David and his Lambs, with a sentence or two on one page and a full page colored illustration opposite, told for the very littlest children. The simplest re-telling of Bible stories which has been published, and charmingly written with full understanding of a little child's interests. Thomas Nelson & Sons, New York. $1.00.

Kurt Wiese, *Karoo—The Kangaroo.* A tale of the flavor of *Bambi* for little children. A bit of the life of a little kangaroo portrayed in word and pictures and crayon drawings by Kurt Wiese who was sent as a prisoner to a camp in the Australian bush. A delightful little book for young children. Coward McCann, Inc., New York. $1.50.

Emma L. Brock, *The Runaway Sardine.* The story of Zacherie who lived in a tub in the home of an old fisherman, illustrated with broad brush drawings by the author. For beginners. Alfred A. Knopf, New York. $2.00.

Rhymes of Old Times. A book of old favorite nursery rhymes together with those less well known. There are sixteen color plates and numerous line drawings by Margaret Tarrant's inimitable interpretations of child life make the book a most beautiful and desirable gift. For pre-school children. The Medici Society, Boston $2.00.

Rose Fyleman, *Forty Good-Morning Tales.* Colorful nonsense tales, full of amusing surprises. For beginner children. Illustrated. Doubleday, Doran & Co., Inc., Garden City, New York. $2.00.

Lois Lenski, *The Wonder City*—A Picture Book of New York. Jimmy and Joan visit the great metropolis. Any child of primary age who has had a sight-seeing trip to New York, or knows the joys of the swan boats in Central Park, the top of the Woolworth building, the monkies in the zoo, or the children's room in the public library, will delight in this book for a gift. Coward McCann, Inc., New York. $2.00.

Hildegarde Hoyt Swift, *Little Blacknose.* A history of the Dewitt Clinton engine, personified into a delightful story which primary boys will find as fascinating as Arabian Nights. Illustrated in charcoal drawings. Harcourt, Brace & Co., New York. $2.00.

Dahris B. Martin, *Fatma Was a Goose.* A story of Tunis for primary children. Doubleday, Doran & Co., Inc., Garden City, New York. $2.00.

Edwin P. Norwood, *The Circus Menagerie.* Animal stories that are true. For juniors. Doubleday, Doran & Co., Inc., Garden City, New York. $1.50.

Abbie Farwell Brown, *The Lonesomest Doll.* A new edition of the old and delightful story of a proud little queen and her lonesome doll. Illustrated in color by Arthur Rackham. For primary girls. Houghton Mifflin Co., Boston. $1.75.

Felipe Alfau, *Old Tales from Spain.* Charmingly told and charmingly illustrated tales of a land whose history is bound up with our own. Primary and junior children. Doubleday, Doran & Co., Inc., Garden City, New York. $2.00.

Fifteen Songs from *Looking Out of Jimmy.* Words by Helen Hartness Flanders, music by Heinrich Gebhard, illustrations by Willy Pogany. Satisfying accompaniments to the poems from *Looking Out of Jimmy.* Songs children would love to hear sung to them. E. P. Dutton & Co., New York. $2.50.

Dorothy W. Baruch, *Big Fellow.* An intriguing story of a road-making machine, profusely illustrated by Jay van Everen who is able to reveal the beauty of big machinery. Boys from seven to nine will enjoy this tale immensely. Harper & Brothers, New York. $1.50.

Kurt Wiese, *The Chinese Ink Stick.* This book, illustrated by the author who spent many years in China, tells of the life of that land in a way that will make juniors feel its wonder and charm. Doubleday, Doran & Co., Inc., Garden City, New York. $2.00.

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TORONTO SKYLINE Brigdens

Toronto, 1930

THE above section of the Toronto skyline indicates the character of this Canadian metropolis. Grain elevators, factory stacks, and shipping symbolize its economic aspects. The tower of a government building represents its political importance, while its leadership in the educational field is suggested by one of its several prominent institutions of learning. The massive Royal York in the center, the largest and most palatial hotel in the British Empire, is symbolic of its hospitality. A Gothic steeple in the right background points to the religious idealism embodied in the scores of aggressive churches which are already organizing to entertain the great International Council Convention next June.

Pre-Convention Studies Commended

"Even if we were to have no convention, these pre-convention studies will mean more than many conventions have." Such has been the opinion expressed again and again by thoughtful leaders as they have grasped the full plan and significance of the pre-convention studies outlined in the booklet, *Program Suggestions for the Workers' Conference in the Local Church.* The remarkably warm reception given this series of studies indicates how accurately and effectively this plan fits into the needs and situations of the local church school. This is but an indication of the way in which the whole convention will bear practically upon local church school work. A few more copies of the booklet are available, without cost, to those who will use it as suggested.

Delegate Quotas Released

With the maximum number of delegates to the Toronto Convention set at 6,000, quotas have been released to denominational headquarters offices and state council offices. Canada is given a maximum quota of 2,000 which the Religious Education Council of Canada will distribute by denominations and provinces. The remaining 4,000 are distributed among the various states and also by denominations. State or provincial councils and denominations are requested to appoint enrolment secretaries through whom delegates may register for the convention. Reports of all registrations will be made regularly to these secretaries.

Most Significant Event

In a denominational paper some months ago a prominent denominational director of young people's work said that in Chicago last February there took place the most significant event in young people's work since the founding of the society movement back in the eighties of the last century. He was referring to the fact that at that meeting official representatives of the young people's work in the Sunday schools of forty-one denominations and of the young people's work in over twenty types of young people's societies, along with other agencies, agreed that beginning in 1930 they would all work together on certain great objectives of work. They also agreed that the time between that meeting and the Toronto convention in June 1930 would be spent in deciding upon what those objectives are to be. They decided that they would make a wide consultation both of young people and of leaders of young people in the church. Everyone believes that this means a coming together in cooperative effort of all the agencies in the field of youth as they have never come together before. This indeed makes it a significant event.

How Will Youth Vote?

In choosing the objectives for young people's work for 1930 and after, the committee circulated among young people in summer camps and conferences a very interesting questionnaire. It listed over forty topics of general interest in the field of young people's work and asked young people to vote on them, indicating the ones they thought would be of no importance, those important, and those very important. Out of the forty and more they were also asked to circle the three that to them seemed to be of greatest importance. The results of this questionnaire are now being tabulated. When the complete returns are put together there will be undoubtedly an interesting document showing a cross section of the views and convictions of young people of the churches. This is a part of the pre-convention study leading up to the Toronto Convention. It is out of such data as these that the future youth program will be determined and developed.

A Giving Christmas

For the Small Sunday School

By Helen Nichols Shattuck*

CHRISTMAS, more than nineteen hundred years ago, God gave unto the children of men his only begotten Son. What fascination in the thought of a "giving Christmas"—giving of time and talent, of service and self, until the good will message of the Christmas angels is again sung into the hearts of men. Let us refresh our souls at the Bethlehem manger as did the shepherds and wise men of old, and then with hearts aglow, go forth to proclaim to all the world "glad tidings of great joy."

Worship Service and Program Suggestions

There are many ways of introducing our message. The December worship services of the church school might well be built about the theme, "A Giving Christmas"; perhaps with these sub-themes, "Giving of Time," "Giving of Money," "Giving of Talent," "Giving of Self." In preparation for the Christmas program let each department concentrate upon one of the above mentioned "gifts." The primary group would be very happy to pantomime ways of giving time to Christ. The juniors always have an interest in money making, so let them arrange the offering part of the Christmas program. There will, of course, be no thought of exchanging gifts at this service, but rather the bringing of food and clothing and money according to the "White Gift" plan. I remember attending a Christmas program in Los Angeles some years ago. The "ticket" for admittance was a can of fruit or a parcel of food, all of which was later brought upon the platform in small wagons drawn by primary children. The gifts were then appropriately dedicated for distribution among the needy.

The juniors might also dramatize the biblical story of the talents, or the bringing of gifts by the wise men.

For the young people I would suggest the presenting of an original pageant based upon offering our talents to the Christ. A fitting and impressive climax for such a program would be a consecration service.

I have some very decided ideas concerning Christmas programs. Especially do I deplore the Santa Claus type so prevalent in rural districts and small towns, and I'm not so sure but some of the city church schools fall within this group. The very word Christmas should guide us to build our programs about the Christ and the good will message.

A Grandparents' Party

Let us further think together of some definite, practical, and workable weekday projects for our "giving Christmas." Wouldn't it be jolly for the primaries to give a Grandparents' Party? All of the people in the community would be wishing they were grandparents in order to receive invitations. Of course games would have to be planned, and suitable refreshments and entertainment. The singing of "Grandfather's Clock" would be a feature of the program, and all children love that old favorite, "My Grandpa's Getting Old and Gray." Then the children will have made favors for the guests, perhaps a mounted picture of the Christmas theme. The older folk would enjoy hearing the little people tell the stories learned at church school. What a lovely party this would be!

Carol Singing

The singing of carols from door to door is a lovely custom at the Christmastide. Have the carols rehearsed until the singers render them well without accompaniment. If the community be large, it is advisable to assign a definite district to each group. The public press, the church bulletins, and so forth, should give advance announcements of the plan, designating the hours when the carolers will go forth. The glow of the porch lamp, or a lighted candle in the window, signifies the householder's desire to have the carolers sing before his door. When the carols are ended, many households present to the singers a money gift, which is later used to carry cheer to the needy.

A Family Service

Let it be said in praise of the church and the church school that they offer opportunity for family unity, the lack of which is so evident in America today. There are numberless organizations of men, of women, of boys, of girls, but how many societies can you name which include the entire family in their membership? This privilege of the church carries a corresponding duty, that of providing

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the family type of entertainment on the weekday as well as the family type of worship on Sunday.

Christmas usually means the homecoming of sons and daughters. Father and son, and mother and daughter banquets are conducted by various organizations at different times in the year. Let your church school sponsor a family banquet at this Christmastide. Our county council tried the plan and it proved very successful. We are making the banquet an annual affair. There is both variety and value in the project. We find it an interesting arrangement to seat mothers and daughters across the banquet hall from fathers and sons. This affords opportunity for much merriment and friendly rivalry in the singing. Then when the serving is over and chairs are moved comfortably back from the tables, can you not sense the possibilities of a spiritual feast? Hearts are mellowed by reunion with loved ones, minds are centered upon the angel message of the Christmastide. souls are tender toward the call of the Christ.

The Prayer Circle

The giving of time has been mentioned—time for prayer and time for service. How much of the Master's life was spent in prayer! Can you not awaken in your church school at this Christmas season a renewed interest in definite, united prayer? I would suggest the securing of two consecrated women who would give the time necessary to organize a prayer circle. Have each member of this circle agree to set aside a certain time each day for prayer, yes, I would be even more specific, I would appoint a definite hour, that all may be in prayer at the same time, thus securing the strength of unity. At least once a week let this prayer circle meet together at the appointed hour to pray for definite projects and persons. Would not this be a project worthy of the Christmas spirit? "More things are wrought by prayer than this world dreams of."

The Service League

Another project of great value is the "Service League." It is well to ponder over the sacrificial service of the Master—to ponder until we too have caught the vision of his ministry. How utterly weary he must have been at the close of a day of preaching and teaching. Yet he turned not away from those who needed his healing touch. He was never too busy to give himself in service for others. "I came not to be ministered unto, but to minister," said the Christ. Many of us tithe our money, but how many of us spend even the scriptural tithe of our time in the Lord's service?

To return to the Service League plan. Each member signs a pledge—

> "Under the direction of ————————,
> I dedicate — hours each week for
> definite Christian service."

Upon the signature card are suggested forms of service—visiting the sick, calling upon strangers, choir work, teaching, et cetera—the member being requested to check the branch of work in which he prefers to serve. The chairman of the Service League will counsel with the members and assign them to needed work. So prevalent is the spirit of service at the Christmas season that this would seem an opportune time to form such a league. The membership should not be confined to adults. There are so many valuable things the boys and girls can do, carrying gifts to the sick, distributing church school papers to the absentees, helping plan the worship services. Give the boys and girls a chance to have their rightful portion of happiness in sharing in the responsibilities of program building.

Christmas Decorations

It might be well to give more thought than usual to the church decorations for this year's Christmas program. A very lovely decorative plan, which is particularly adaptable to some of our northern parishes, may be had by bringing trees in from neighboring woods and transforming the platform into a miniature forest. Glowing colored bulbs flashing among the evergreen and festoons of ground pine complete the lovely picture. Another church may be lighted solely by glowing tapers, red and white, of all sizes, some set in candelabra, others flickering in holders on the window ledges. (Dangers from fire must be properly guarded.) The service thus by candlelight is very beautiful and impressive.

A "giving Christmas!" Hither and yon, where'er we may be, whate'er may be our occupation, regardless of color or race or creed, let us resolve within our souls that, as for us, we will this Christmastide, dedicate anew to the cause of Christ, our time and talent, our service and self.

Golden Rule Sunday

GOLDEN Rule Sunday, which comes this year on December 8, has been observed for several years in the church schools. The offerings have been used to care for the orphan children of the Near East, but since that great enterprise is nearing completion, the observance should be continued and the offerings received devoted to some equally worthy purpose.

To whatever cause the offerings of Golden Rule Sunday may be applied, the greatest good will accrue to those who give in the spirit of world brotherhood—the spirit in which the Master gave the commandment: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets."

The significant thing about the Golden Rule is its purely unselfish and expansive reach of good will and helpfulness, extending beyond family and relatives and friends, even beyond the members of our own church or religious faith, including all humanity. Christianity is a world religion and the application of the principles of the Golden Rule, and of the whole spirit of the Christian religion, would extend love and service to the needy and suffering of all races and all lands.

International Council Meetings

ARRANGEMENTS have been completed for the meeting of the Educational Commission and its committees which will be held at the Deshler-Wallick Hotel in Columbus, Ohio, December 9–12 inclusive. The first three days will be devoted to meetings of committees. The Commission will meet on Thursday, December 12.

The regular annual meeting of the International Council will be held at the Stevens Hotel in Chicago on Tuesday and Wednesday, February 18 and 19, 1930; the Board of Trustees, and the Educational Commission or the Central Committee of the Commission on Monday, February 17; and the Professional Advisory Sections, February 12–15.

New Year's Eve

By Harry Thomas Stock*

NEW YEAR'S day has long been regarded as a time for spiritual rededication. New Year's eve has become increasingly a time of dissipation, when old and young may be pardoned for almost any folly. To the churches there is presented the opportunity and the obligation of offering a program for the last night in December which is wholly consistent with the spirit of New Year's day.

If this is to be done effectively, something more significant than "just another social" or the "usual service of prayer and fellowship" must be announced. The church will be in competition with gala events which make a wide appeal and which will be attended by the young people with whom the sons and daughters of Christian families go to school. Nothing less than a social event which promises real thrills or a religious service of uncommon importance will tempt adolescents to choose the church instead of the entertainment under secular auspices.

Perhaps, the best plan is to include this with the general arrangements for the Christmas season, regarding it as the climax of the entire series of holiday events. It should be advertised as the time when the major plans for the first months of the new year are announced and set in motion.

There are at least four types of programs which may be carried out in our churches.

The great annual church night. A church in central Illinois has, for two decades or more, followed a Watch Night program which has been considered the outstanding event in the annual schedule. Old and young are equally loyal to it, for it is decidedly a family night. The plan for the evening is as follows:

6:30—annual church dinner

8:00—annual business meeting of the church. Reports are heard from the presidents of all of the organizations, officers of the church are elected and inducted into their positions, and policies for the ensuing year are adopted. Young people always participate, some making reports, others serving as tellers, and so forth.

10:00—social period. The older people enjoy this opportunity of visiting, and the young people take care of their games, by prearrangement.

11:15—service of worship, with a very brief message, followed by the Sacrament of the Lord's Supper. The service is timed to close promptly at midnight.

Many variations of such a program are possible. The great value of having the church business meeting on New Year's eve is that it fits in with the spirit of the evening which has both the backward and the forward look. This type of meeting helps the young people to grow up with a consciousness of the fact that the church is a family institution, that it belongs to them as well as to the adults.

A young people's party and worship service. This combination is not illogical. Adolescents can easily make the transition from play to prayer. If a single church group plans for such a service, it should prepare carefully and promote persistently. Otherwise, it will be hard to compete with "big affairs" in the community. Perhaps, the annual business meeting of the department, society or club can be held as a part of the evening's program.

A common plan prepared by the young people's council of the community. In this case each group of young people would have its own gathering in its own church. But the council should agree, in advance, upon such common elements as these:

A similar type of worship program with the same theme.

The use of the same form of consecration.

An emphasis upon the goals which the council is setting for the community.

Joint publicity, which would demonstrate a united Protestantism—united, at least, in objectives and activities.

A union service of young people. In some communities, it is feasible to have a single gathering, including all of the church groups of young people. This might well be one of a series of such consecration services, the others being held at the fall rally season, Easter, and at the close of the spring program of work.

Elements in the Worship Service.

The following suggestions are offered, not as the outline of a program which may be used *in toto* or exclusively in any given situation, but as illustrative of the variety of elements which are suitable for the worship on New Year's eve.

Dramatizations. Simple, but well prepared, dramatizations may be built around such ideas as these:

A survey or procession of the outstanding national and international events of the year (such as, President Hoover's stand for law enforcement and the various moves toward permanent peace).

A representation of several of the best features of the local interdenominational program, together with an emphasis upon the outstanding features projected for the next year.

A portrayal of what your church has done, including its part in missions, together with an outline of the plans for the future. This may be the method by which the various organizations, church school, woman's society, men's brotherhood, and so forth, make their annual reports to the church.

Scripture. A succession of Bible passages may be used, each read by a different person, with a brief explanation of the theme of the passage.

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The goodness of God, Psalm 98, 100.
The unity of the church, Ephesians 4:11-16, John 15: 1-14.
The challenge to youth, 1 John 2:14, 1 Timothy 4:12.
The desire of Christian youth, Psalm 119:33-40.
The courageous soul, Joshua 1:6-9.
Help for our needs, James 1:5-18.
The forward look, Philippians 3:12-14.

Hymns. There are few New Year's hymns which are familiar. Consequently, it is better to have a competent quartet sing such numbers than to have the entire group sing them haltingly. Such numbers include: "Ring Out, Wild Bells," "For Thy Mercy and Thy Grace," "From Glory unto Glory," "Another Year of Setting Suns," "Welcome, Day of Gladness." Among those which are familiar enough to be used by the entire group are: "Rise, My Soul" (verses 1 and 2), "Standing at the Portal," "Awake, My Soul."

If the service is quite informal, and if it is attended by both old and young, a season of singing will be one of the most effective preludes to the final consecration period. This may be a combination both of the better class of gospel songs and of the newer type of hymn liked by the growing generation. In the former classification are: "Joy to the World," "My Faith Looks up to Thee," "All Hail the Power," "How Firm a Foundation," "Come, Thou Almighty King." In the second group are: "This Is My Father's World," "I Would Be True," "Just as I Am, Thine Own to Be," "To the Knights in the Days of Old."

The Sacrament of the Lord's Supper. The setting, the time, and the family aspect of the evening program all contribute to make the communion service one of the most natural and effective of the year. If the entire evening's program is informal, this service, too, may be quite informal, with the people seated in a family circle. Or, it may be quite the opposite—a very formal type of service. In either case, the pastor's meditation should not be long.

The theme of the pastor's talk may well be: "The Christian Family." This gives an opportunity, in a few well chosen words, to impress upon the company the fact that the church belongs to all—old and young. More than that, it is dedicated to God, the Father of all. He is present in this family circle. This point, impressively made, will probably give the young people a clearer idea of the significance of the Sacrament than they have ever had before —a conception which will remain with them and which will make future communion services much more real than they have usually been to many adolescents.

A service of consecration. Just before midnight, perhaps at the close of the Lord's Supper, the group may engage in a period of prayer which will be a time of rededication—the consecration of personal lives and of the church fellowship to the will of God. The following form may be used. The verses of the hymns should be sung, without announcement, by the entire company or by a choir or quartet.

Great Father of us all, there is so much for which we should be thankful. Thy love has been unfailing. Thou hast given us more than we have deserved. In this moment of quiet memory we are ashamed because we have shown our gratitude so feebly. Forgive us for our selfishness and thoughtlessness. Accept the loyalty of our hearts this moment, and give us strength to live according to our best intention, so that we may be worthy children of our Heavenly Father. Amen.

One verse of, "My God, I Thank Thee."

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The History of a Barn

(Continued from page 7)

birth of Christ in the world came in the Reformation, there was no room for him in the *inn* of his own church. One would think that if there were any place on earth where new understanding of Jesus would be received, it would be in the church, the one place organized for that very purpose. But there was no room for him and the new incarnation had to take place outside of the church.

The same tragic story was true when in the eighteenth century the evangelical revival broke over Great Britain. That was a new birth of Christ, yet there was no room for him in the *inn* of parish church or cathedral. The ecclesiastical innkeepers in mitre and gown stood in the doorways and shouted, "No room, no room!" So the new entrance of the spirit of Jesus into the world came about in a coal pit, in the open fields, on the street corners, with no roof but the open skies. Wesley, and Whitfield, and a thousand other minstrels of God wandered up and down the English hedgerows and highways and brought Christ in a new way to the world.

A few years later the same thing happened with regard to a new coming of Christ represented in the Salvation Army. By a strange irony, it was a Methodist church which told William Booth that there was no room in the *inn* for such an expression of Christ as that represented by the Salvation Army.

With the awakening of the minds of men to the barbarities and injustices brought by the coming of the machine age there was an authentic rebirth of the spirit of Jesus. But did it appear first where one would naturally expect it to appear—in the church which bore Jesus' name? It did not. When, with the advent of machine manufacture, England began that frightful massacre of men, women, and children herded into factories with no protection whatever, the church at large raised no protest. Wilberforce himself asserted that he received little support in his campaign from the churches. Jesus was again born outside the life of the church—in a barn. It was in the labor unions, in circles outside of church relationship, that His spirit of sympathy and justice began to find expression.

These are not the most pleasant thoughts in which to indulge at this Christmas season. It is much more cheering to give ourselves up unthinkingly to all the sweet remembrances brought by the carols and the Christmas greens and candles. But one of the most profound lessons of the Christmas season is found right here. It is this: the old story of Christ in a barn ought not to go on forever. The task to which we are called at Christmas is that of making a church so wide open in its doors that there *is* room within the church for the coming of each new expression of his spirit fitted to the changing time. If there is a new political experiment going on which honestly seeks the more abundant life of man there should be a sympathetic reception for it in the church, however much it may violate accustomed traditions. For new endeavors to bring the Christian spirit in industry, in business relations, in international contacts, the church must be open, even though such things violate our economic prejudice and break the course of the stream of profits.

There is no task confronting the teacher of the Christian religion greater than this, to prepare minds which shall be *inns* of hospitality to the newer understandings of the implications of the Christian way of life.

The Christmas Story in 1929

By Raymond C. Burns*

SEEMS like," said Skippy, "they's sometning wrong with Chris'mus."

The man beat his ungloved hands together and stuck them in his coat pockets again. He smiled and waited.

"Now, f'rinstance," continued Skippy, "Old Man Rosenmeier used to leave some or'nges open and invitin' out in a box on Chris'mus Eve, 'n he didn't kick too much if the kids took some—within reason." Skippy's chattering jaws gave an altogether unsuspected operatic roll to his "r's".

The man smiled on into Skippy's eyes but he said nothing.

"An' now he chases the kids if they so much as look at an or'nge peel. Trouble is, the neighborhood's got better. Old Man Rosenmeier used t' be lookin' f' trade, 'n people was poor, 'n a few or'nges gone on Chris'mus might mean a blisterin' big sale nex' Thanksgivin' if the papas was well and had work. But now, with th' wimmen drivin' up an' parkin' their Cheverleys right in front of his door, he don't figger on nex' Thanksgivin'. If Pop's goin' t' keep us in lux'ry, he's got ta move t' a poorer neighborhood."

"Have to break this up, Skippy." A red face and a badge gleamed in the firelight. Quietly, almost regretfully, Riley put out the tiny fire and scattered the pile of boxes with which Skippy and his friend had sheltered themselves from the wind. Skippy and the man trudged off toward the lights of a business street.

"That's the last straw," said Skippy. "We ain't even got no pull with th' Pleece no more."

"Skippy," said the man, "you aren't in any fit mood to wait until tomorrow for your Chris'tmas. Let's have it now."

"Let's," said Skippy, walking heel and toe and throwing in some extra steps, partly to keep warm and partly because he had expected no Christmas at all. "Bill, thank yuh, Bill. . . ."

* * * *

Bill's room was in a tenement, second floor back. Strange noises and strange smells came into it, but the room was clean and warm. On a chair near the window there was a box. It was not a cheap pasteboard box, but a box such as Bill the carpenter could make. It was lovingly planed to a satin finish and had shining brass hinges on it. It was unpainted, but shellaced so that the grain of the wood shone through, except a tiny spot and some lines that radiated from it over the top of the box. A tiny star had been carved out in relief and lacquered red, and from the star thin, red rays of light shone all over the cover of the box.

"That's yours," said Bill. "Merry Christmas."

Skippy did his heel and toe about the room. He shouted. He sang, discordantly, a Christmas carol.

Somewhere down the street a radio was playing. "And the star rains its fire while the beautiful sing," sang the choir. But Skippy would not have known the word if one had told him that the music was "appropriate."

Reverently Skippy opened the box. "I thought so," he said judicially as the odor of molasses candy increased in the room.

He lifted out a bag of candy, undoubtedly sweet and undoubtedly sticky, six oranges, two bananas, a box of nuts—and he stopped. He trembled all over as people sometimes do when they come from the cold into a warm room. He bent and lifted out a saw—an old one but freshly set and filed and the rust marks carefully scoured.

"Cut to the mark," said Bill casually.

That helped. Obviously Bill wasn't looking at Skippy's eyes. The frail, quick little figure bent lower over the box. A plane came out.

"Always finish the job," said Bill.

A square came next.

"That's a good tool to live by," said Bill.

A hammer next.

"Always be sure where the nail is before you drive it. And Merry Christmas."

Skippy put two oranges in his pockets and closed the box reverently. "I'd rather put it up now," he said in explanation, "an' just *think* about it tonight. D'ja ever do that, Bill, like savin' the frostin' on cake?"

* * * *

*Taylor**

O little town, O little town,
Upon the hills so far,
We see you, like a thing sublime,
Across the great gray wastes of time,
And men go up and men go down,
But follow still the star!

And this is humble Bethlehem
In the Judean wild;
And this is lowly Bethlehem
Wherein a mother smiled;
Yea, this is happy Bethlehem
That knew the little Child!

Ay, this is glorious Bethlehem
Where He drew living breath
(Ah, precious, precious Bethlehem!—
So every mortal saith)
Who brought to all that tread the earth
Life's triumph over death!

O little town, O little town,
Upon the hills afar,
You call to us, a thing sublime,
Across the great gray wastes of time,
For men go up and men go down,
But follow still the star!

—Clinton Scollard.†

After a time they wandered out of the house and down the street. "Skippy," said Bill suddenly, "what did they do on the first Christmas?"

"Some shepherds and wise men and such followed a star."

"Let's do it," said Bill.

The literal Skippy looked upward. There was nothing but a gray murk that reflected the city's lights.

Bill explained. "Think of the brightest spot in your mind and then tell us where to go."

Skippy knew now that Bill the carpenter had become Bill the dreamer who, folks said, was "cracked." This was the Bill who gave away his shoes and then walked with bags tied about his feet, the Bill that folks laughed at as a fool but whose foolishness often seemed most wise if you stopped to take it apart, the Bill who read more and thought more than the folks who laughed at him. It was this Bill who often spoke of the "Principle of Love" and, although Skippy did not understand that, he loved Bill.

Skippy was willing to think his hardest for Bill. At first there was only the glimmer of a thought, but it grew until it shone like a star and it went and "stood over where a young child lay."

"I know!" said Skippy, off on heel and toe.

"I knew you did," said Bill.

Out on the edge of the city, they found him. You wouldn't believe it though probably the same thing could be found in your city. An addition had been built to the house which was used for a stable. A horse stamped now and then; a cow chewed her cud, gulped, and chewed again. And there was another sound as Skippy and Bill came into the yellow light of a window—a short, gasping wail. There was a new baby in the Appolini family.

This home was too poor for a crib. The babe lay in a clothes basket on the floor. To see him better Bill and Skippy knelt down beside him on the floor, so close that the light reflected from his rosy face shone upon them.

"We'll build him a crib tomorrow," said Bill.

Now Skippy had three usual attitudes for babies. When he was with the boys he paid no attention to them; to his mother he privately admitted that they were nice; but left alone with a baby, both Skippy and the baby studied each other with mutual satisfaction. But this was Christmas and Skippy had still another attitude to show. He pushed his hands into his pockets and drew out two golden oranges.

"Here's two or'nges," said Skippy shyly.

* * * *

"Tired?" asked Bill, as they walked homeward.

"Yep," said Skippy, who knew that it only made you more tired to talk about it.

"Then let's sing a song to make it easy. Here's the song:

'We three kings of orient are,
Bearing gifts we traverse afar
Field and fountain, moor and mountain,
Following yonder star.'"

"It's all right," said Skippy, "only they's only two of us and I guess I'm more like the shepherds. . . . But I'm glad they's a star."

---

*Cleveland Heights, Ohio.

*"The Three Wise Men," painted by W. L. Taylor. Courtesy, Edward Gross Co., Inc., New York.

†Used by permission of the author.

Decorating the Church for Christmas

By Nancy Longenecker*

EVERY festival day of the church has its own characteristic mood. The Christmas mood is entirely different from the mood of Easter or of Thanksgiving. One feels this mood in the very air and to carry this into our churches through its decorations is our problem. How shall we describe this Christmas mood? Possibly best by the words of the carol,

"Silent Night, Holy Night,
All is calm, all is bright."

To express the mood of silence and reverence and joy is not easily done. One needs to have lived a great deal to express this combination in life. Experience in making our church beautiful will teach us many things, for every church has its individuality, its strength, and its weakness.

There are certain well known Christmas symbols which are the materials with which we decorate. These symbols are the Christmas tree, the star, candles, holly, poinsettia, bells, mistletoe, wreaths, and festoons of green and red and silver. This material we should arrange with some care to observe a few well known principles of design: namely, line, balance, color. These can be but briefly discussed here.

Principles of Line, Balance, and Color

The line of the church room should be considered. Does the auditorium have many tall, straight pillars, many pointed windows, and a high arching roof? Possibly it has a broad, low roof, round-topped windows, a low choir loft and pulpit. It may be the church room has that design known as the Akron plan of architecture which sets everything diagonally. The pulpit is built across a corner, on one adjoining wall is a sliding door, on the other adjoining wall may be another door, the choir loft, or a stained glass window. This puts all aisles, walls, line of pulpit, and line of gallery at various angles with each other. Then often the rural or small town church room is a plain rectangular room with a platform at one end for pulpit and choir. Often it has plain glass windows through which many little eyes have watched the snow fall on Christmas day when the service grew too much for restless little bodies.

These are the types of churches whose lines all differ and yet we wish to create in every one a mood of calm and reverence and joy for the Christmas day. The long vertical line gives a feeling of stateliness and power, so in the church that has little lift of line plan the design in such a way that the eye follows upward, possibly to a central focus of a star, a tall tree, a wreath, or a rose window. The church with many straight lines that give a sense of coldness on such a festive day, should hold great wreaths and curves of festoons, which in their upward sweep lead the mind and heart into a feeling of calm and joy. Generally the line of decoration should follow the line of architecture—outlining the arches, winding the cylindrical pillars, tracing the railings with enough color to emphasize its worth.

The principle of balance means that a sense of harmony should be produced by the proper distribution of materials. One has a certain balance to maintain in order to produce poise. So if we put all the decorations upon one side, then our balance is lost. If we have a big organ with showy pipes, possibly put in corner-wise on one side of the room, then that organ needs to be considered in an attempt to create a balance of area.

Symmetrically balanced decorations means that exactly the same design occurs on either side of a given central point and the result is often a bit unesthetic, but to begin with this may be our best principle to follow if the lines in the room allow it. Variations will follow as our esthetic sense develops.

The principle of color is a very necessary one to observe. Here we usually have green, red, silver, and white as the Christmas colors. If we choose green as the predominant color then use red in less quantity to relieve it. If we have chosen silver as the predominant color, then relieve it with green or red. Equal areas of red and green will give an effect of clash. Green is what is known as a cold color and a small area of warm red will balance it so that a harmony of color will prevail. Break the monotony of any color by a contrasting color for variety and harmony.

Decorations Adapted to Certain Types of Architecture

In our one-room rural church we have advantages, for there greenery is less expensive and more easily secured, and trees are doubtless the basis of most Christmas decorations. In such a room we would suggest a background of trees arranged with the tallest one in the center. On either side, place candelabra designed in a broad triangle. These may be made of wooden frames and silvered—the candles of white blend into this well. Then a line of red poinsettias may trace the railing of the choir loft, bringing the touch of warmth to the green background. Perhaps the angel of the star may stand between these lights—perhaps the gentle Mary and the manger may be the central figure.

This design should be repeated in the windows. The candles placed in low candelabra that fill the space of the window unless the window is broader than the candelabra used on the platform. Again the poinsettia may be used at the base of the lights if the window sills are high enough to give an effect. Artificial poinsettia are not expensive when bought in quantities at the ten cent stores or from

*Director of Music and Drama, Chicago Training School.

the famous catalog houses. Besides when they are taken care of, as all decorations should be, they will serve from year to year and give warmth to many bits of decoration.

Do not over decorate the small room. Simplicity is the guiding principle. Trees should be used in their natural beauty with no loading down of tawdry baubles and showy tinsels. The calm and strength of tall green trees, the warmth of red poinsettias and the lights of the candles will aid greatly in creating an atmosphere of reverence and joy for the Holy Night.

In the more formal church interior, where we have pillars, a high choir loft, and tall windows, the great strength and dignity suggested by the heights may be softened by the broad curve of festooning. This may begin at the rose window or the center of the choir loft, where a star may hang, and swing down as far as the pillars extend. Each curve must measure exactly the same as its opposite one and the points where it is caught up must come to the same opposite point. Large wreaths in which one or three candles are held, mark the points where the festoons are caught up. Every pillar may have a spiral of greenery that reaches from the floor to the wreath. The wreaths with their candles may swing from the choir loft railing above the pulpit and two trees placed on either side. Now if a more exquisite beauty is desired the entire festooning may be touched with silver or, better still, dip all the greenery in silver aluminum paint. The candles should be green or red against the silver. This is particularly effective if the wood work of the church is a deep mahogany color. If we have the nativity scene in the center a soft blue light flooding the silver festooning will cause an extremely mystical atmosphere.

One simple way to decorate the church built upon the Akron plan is to place a little hedge of tiny trees across the front of the platform, swinging into a broad curve which leads upward toward the end where tall trees stand. These tall trees come at either end of the pulpit. On the walls back of them candles in carriers may be massed to lead the eye upward even higher than the trees. These candles may be of color and if the carrier is silvered the candles may be of either white, red, or green. If the candles are white, they may be wreathed with holly. The tops of the trees may be touched with silver to emphasize the downward curve and to give a certain brightness to the scene. At the center back may be placed the angel of the star or the manger scene with Mary and Joseph and the holy Child.

Materials Used and How to Make Them

It is best to use electric candles. In most places the fire laws will not permit the use of many wax candles. A star may be made upon a tin background studded with electric lights. A very effective star may be made of heavy cardboard painted with aluminum paint or covered with silver paper. If there are creases from the center to every point the light will be reflected better.

Festooning is made by placing small cedar or pine twigs obliquely upon a small rope to which they are taped or tied. Tiny trees can be made by securing a bough the correct length, standing it upright in a board base, then cutting it into the desired form. For mass effect this is good.

Above all hold fast to the principle of simplicity with beauty of line and color. This will secure the mood of calm and reverence. The joy will always be present wherever Christian hands perform this loving service.

Costumes and a Costume Room

(Continued from page 12)

Egyptian's came to the ankle but was very tight with no upper portion except shoulder straps. It will be found ideally helpful to have a large number of all kinds of tunics, also a box of sashes and a box of mantles and of drapes which can be used interchangeably at will.

Another form of costume for the Hebrew men of an older period, was the inevitable tunic and over that, instead of the cloak, a long mantle made full width of the material and about three yards long, which should be draped under the right arm crossing over to the left shoulder.

Important minor points to remember are that the women and men always wore head coverings; the women never wore their hair loose, as that was a mark of dishonor. In all costumes the foot wear of the actors is the critical point so often neglected by the director and overlooked by the actors until the last moment. Hebrews and Egyptians can best go barefoot, while Greeks and Romans may wear sandals. Do not allow stockings under any conditions, and keep an alert eye open for wrist watches, glasses, and other anachronisms.

A point always to be borne in mind by the capable director is that the tiniest details often count the most, that the bad "effects" usually happen as a result of some tiny mistake which could have been easily remedied. Moreover it is of vital importance to look each actor over just before he appears, since so much depends on how a costume is worn. Again and again a thoroughly correct and artistic costume has been marred or at least had its possibilities unrealized because the actor inside of it did not know how to put it on or wear it properly.

The accompanying picture shows a group of correct Hebrew costumes admirably worn, which are made of canton flannel, muslin, and cotton crepe. In Hebrew productions the most important points of the stage picture are the headpiece and the cloak, which should always be regulated by the mood of your grouping.

A final point to harass and try your costumer is the fact that he must take into consideration also the effect of the stage lights on his colors. He may have the unhappiness of seeing his carefully designed, accurately outlined, and artistically colored costumes, beautiful off stage, and in combination on his characters, absolutely annihilated by the unexpected action of the lights. He must know beforehand just which lights are to be used and their effect upon his color scheme.

The life of a costume chairman is exciting and exacting, but it is full of the thrill of achievement, and if he be provided with an adequate costume room it can be a joy forever.

The Superintendent's use of—

Records and Reports

By Paul H. Vieth

WHETHER we look at his work from the angle of organization, administration, or supervision, the superintendent must have available accurate records if he is to do his best.

The keeping of records in most church schools is like so many of the things we do in life—it was started with a purpose in view, but that purpose has long since vanished while the activity still goes on. Most schools would find it difficult to give an adequate answer to the question, "Why do you have a record system?"

The way to solve this situation is to make records serve a definite purpose in promoting the educational work of the school. How may records and reports be used for the improvement of the work in the school, that is, in the work of supervision? The following sections of this article will be devoted to answering this question.

* * * * * *

The church school's system of records and reports should give the superintendent a clear picture of the constituency which his organization is to serve, and the success with which he is serving it. Every church school must take responsibility for the religious education (1) of the members of the church and their families, and (2) of those in the community at large who have no other church connection or preference. One measure of success must always be the effectiveness with which this constituency has been reached.

This suggests at once that the system of records and reports should provide for frequent comparison between the membership of the church school and the membership of the church and their families. It suggests, further, that when a new pupil is registered from a family outside the church, a careful record should be made of the other members of his family with their church and church school connections or interests. This will provide a valuable prospective list. It suggests still further that community surveys should frequently be made, preferably in cooperation with other church schools, so that a prospective list covering the entire community may be made up.

The alert secretary will make these comparisons between prospective lists and the actual membership graphic by means of charts and diagrams. The wide-awake superintendent will be on the alert constantly to see that plans are in process for reducing the prospective list by adding them to the active list. Particularly will he strive to keep the prospective list from becoming larger through the addition of delinquent members from his school—but more of this later. It has been said that the superintendent should "study less in the Book of Numbers and more in the Book of Acts." There numbers do not spell success. It is true, however, that one measure of success is the ratio between the constituency of a given school and the actual attending membership.

A word should be said about the practice in accepting new members. A person who signifies his intention to become a member of the school should be registered on that very day and not required to be on probation for three weeks. It is the school which is on probation! Let it exert its utmost to hold him as a member after he has once decided to join! What better prospect is there for making a permanent member than one who has once come to sample our goods?

* * * * * *

The attendance figures furnish the superintendent one of the best guides for deciding where his efforts in behalf of the improvement of the school should be placed. Most schools keep figures on attendance, but they mean very little because mere figures on attendance give no basis for deciding how many *ought to attend.* A school of fifty in attendance may be doing better than one of five hundred. It all depends on how many we have a right to expect.

The best index to the healthy condition of a school is the percentage of average attendance as compared to the anticipated attendance. A word of explanation is in order here. What do we mean by "anticipated attendance"? It is the total number of pupils who might be expected to attend on any given day. This is not quite the same as what is usually called the "enrolment" for that includes names of persons who for one reason or another cannot be expected to attend. The new International System of Records and Reports reserves the term "enrolment" for all who during any given year are connected with the school. It uses the term "attending membership" for what we have called the anticipated

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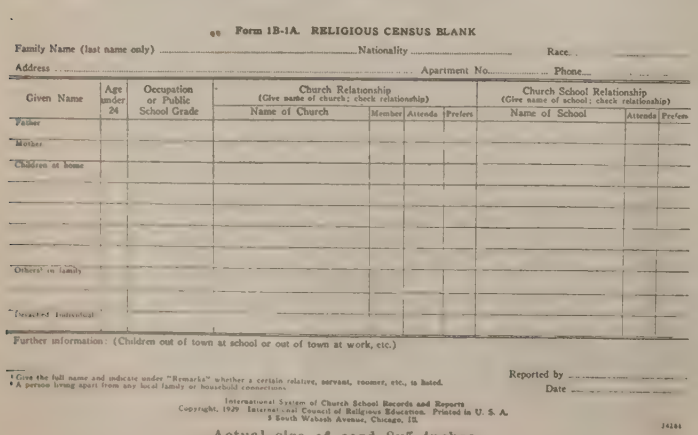
Note.—Where definite reference to existing practice in records and reports is made, it is to the International System of Church School Records and Reports, released by the International Council of Religious Education for an experimental period of two years.



Form 1B-1A. RELIGIOUS CENSUS BLANK

Family Name (last name only) ..... Nationality ..... Race .....

Address ..... Apartment No. ..... Phone .....

Given Name	Age under 24	Occupation or Public School Grade	Church Relationship (Give name of church; check relationship) Name of Church	Member	Attends	Prefers	Church School Relationship (Give name of school; check relationship) Name of School	Attends	Prefers
Father									
Mother									
Children at home									
Others* in family									
Detached Individual									

Further information: (Children out of town at school or out of town at work, etc.)

* Give the full name and indicate under "Remarks" whether a certain relative, servant, roomer, etc., is listed.
† A person living apart from any local family or household connections.

Reported by .....

Date .....

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5 South Wabash Avenue, Chicago, Ill.

14181

Actual size of card 8x5 inches

attendance. According to this plan, a pupil becomes an attending member on the day he first signifies his intention of joining the school, and is removed from the attending membership list when he is known to have permanently withdrawn or for any reason whatever has been absent more than three successive sessions.

The percentage of average attendance for any session is found by dividing the actual attendance (of attending members, exclusive of visitors) by the total attending membership, as defined above. The percentage of attendance for any period of sessions is the average attendance divided by the average attending membership.

How may this figure on percentage of attendance be of help to the superintendent in his work of supervision? He should make a careful study every week of the attendance in his school. The secretary should furnish reports which will make such study easy. When the average in any class or department, or the school as a whole, runs high it is a pretty sure sign that things are in a healthy condition and the pupils are interested and satisfied. Conversely, when the percentage of attendance runs low, it is a danger sign indicating the need for a careful diagnosis. Perhaps it was but due to very bad weather or some other equally temporary cause. On the other hand, the cause may be one which requires that something be done about it at once. Perhaps a class is dissatisfied with its teacher. Perhaps the morale of a whole department has slumped. Perhaps the follow-up system has broken down. Whatever the cause may be, it should be discovered as speedily as possible and steps taken for its removal.

A normal question at this point would be, "What percentage of attendance should be considered as indicating a good condition in the school?" No general answer can be given, because no studies have been made to determine what is possible. Public schools attain an average of 90% or over. The oft-repeated statement that the average attendance of Sunday schools is but 50% of the enrolment is based on the old practice of keeping everyone on the roll indefinitely even though it was certain that many would never again be active. If our calculations are based on attending membership as described above, this figure will be increased materially. The International Standard specifies 70% to 100%, with no credit for less than 70% average attendance. On the basis of his own experience the author feels that the Sunday school should find it possible to maintain an average attendance of 75% or 80% of the attending membership.

* * * * * *

The figures on promptness of pupils and leaders are also a valuable index to the health of a school. A large number of tardies is a sure indication of lack of serious purpose and healthy interest on the part of both pupils and leaders.

Tardies should always be figured on the basis of the hour or minute set for the opening of the school. If the pupil comes after that time, he is late, even though the leader may commit the crime of beginning late and actually opening the department *after* this pupil arrives. Teachers should be counted tardy if they are not present at least ten minutes before the hour of opening. The practice of counting members on time if they come during the singing of the first hymn cannot be too severely denounced as teaching slovenly habits.

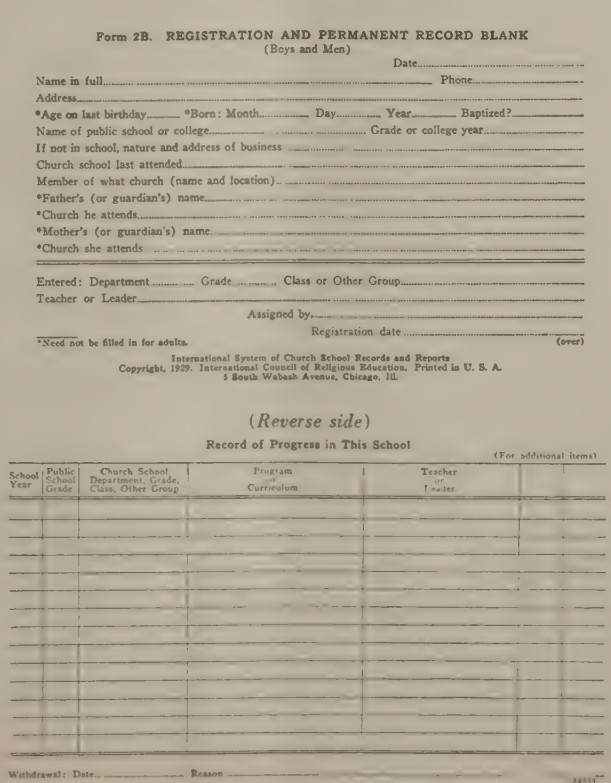
The percentage of tardies is found by dividing the number who actually come late by the total number attending that day. Just what this figure might normally be expected to be has not been determined on the basis of careful investigation. Ideally, of course, it should be zero, but we are dealing with things as they are. The International Standard suggests 0 to 14 per cent, allowing no credit to a school if its percentage of tardies runs above 15. Any high percentage of tardies is an indication to the superintendent that some special effort for improvement is needed.

* * * * * *

Another point at which a superintendent should watch his records and reports very carefully is that of pupils leaving his school and the reasons therefor. No doubt some feel that the plan of removing pupils from the attending membership list if they are absent three or more times is too drastic. Yet what better incentive can classes and departments have for immediate follow-up, particularly if the system provides that the reason for every removal shall be recorded? Moreover, such a plan will give the superintendent a wonderful opportunity to know where his school is failing to give satisfaction.

Withdrawals from the school, whether they be temporary or permanent, may be classified as being for either satisfactory or unsatisfactory reasons. Of the former type are: removal from the community, illness, death, joining another church school (under certain circumstances), temporary absence from the community. Of the latter kind are such vague excuses as: "too tired," "slept too long," "went out visiting for the day." In most schools the majority of the absences are of the latter kind. They indicate a lack of keen interest either on the part of parents or pupils. In so far as such absences exist, the school

(Continued on page 38)



Form 2B. REGISTRATION AND PERMANENT RECORD BLANK
(Boys and Men)

Date.....

Name in full..... Phone.....
Address.....
*Age on last birthday..... *Born: Month..... Day..... Year..... Baptized?.....
Name of public school or college..... Grade or college year.....
If not in school, nature and address of business .....
Church school last attended.....
Member of what church (name and location).....
*Father's (or guardian's) name.....
*Church he attends.....
*Mother's (or guardian's) name.....
*Church she attends .....

Entered: Department..... Grade..... Class or Other Group.....
Teacher or Leader.....
Assigned by.....
Registration date..... (over)

*Need not be filled in for adults.

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(*Reverse side*)

Record of Progress in This School
(For additional items)

School Year	Public School Grade	Church School Department, Grade, Class, Other Group	Program of Curriculum	Teacher or Leader	

Withdrawal: Date..... Reason.....

Actual size of card 6x4 inches

Correggio *Courtesy, Geo. P. Brown & Co*

MADONNA

"O Come, Let Us Adore Him"

A Christmas Service of Worship for All Ages

By EDNA M. BAXTER*

PRELUDE (*select one*):
"Offertoire on Two Christmas Hymns," Guilmant
"Christmas Pastoral" (from *The Messiah*), Handel
"March of the Magi," Dubois
"Bethlehem," Walling

INVOCATION:
O thou loving Father, at this return of the Christmas season, we pause to thank thee for that first Christmas night. We thank thee for the night of the star which brought light and love into our lives. We rejoice in the matchless life of Jesus which has kindled the fires of love through all the centuries. Fill our hearts with adoration for him so that we may bring our gifts and pay our homage to him like the shepherds of old. As we wait in the presence of the Christ Child, speak to our souls. Let his loving spirit steal into our hearts until it makes us generous and kind to people of every race and of every station in life. Take from our souls the strain and stress and help us to reveal his beauty and his peace. Help us to live as he lived, love as he loved, bringing comfort to the sorrowing, relief to the needy, and comfort to the lonely. By loving service may we reveal our adoration and devotion to Jesus, our Lord. Amen.

PROLOGUE (*recited by concealed reader*):

A thousand years have come and gone,
And near a thousand more,
Since happier light from heaven shone
Than ever shone before.
And in the hearts of old and young
A joy most joyful stirred,
That sent such news from tongue to tongue
As ears had never heard.

And we are glad, and we will sing,
As in the days of yore;
Come all, and hearts made ready bring,
To welcome back once more
The day when first on wintry earth
A summer change began,
And, dawning in a lowly birth,
Uprose the Light of Man.
THOMAS T. LYNCH

(*All lights out.*)

CHOIR: (*The* CHOIR *is hidden throughout the service.*)
"Angels, from the Realms of Glory," *No. 73*† (*verses 1 and 4*)

(*While the* CHOIR *is singing, two* ANGELS *make their way down the center aisle carrying large candles. At the front of the church, they separate to go to the windows on either side and begin to light the candles there. Finally, they take their places before the windows nearest the front of the room and remain there for the entire service.*)

(*From the rear of the church and down two aisles come two* GROUPS *of* TRAVELERS, *representing different nationalities. An amber spot-light follows them down the aisle. The* GROUPS *and a concealed* PILGRIM *repeat or sing antiphonally,* "Watchman, Tell us of the Night," *No. 231, as follows:*)

LEFT GROUP:
"Watchman, tell us of the night,
What its signs of promise are?"
PILGRIM:
"Trav'ler, o'er yon mountains height
See that glory-beaming Star!"
(*Star appears in front of room and an amber light is thrown on* ISAIAH *who is posed as in Sargent's* "Frieze of the Prophets.")
RIGHT GROUP:
"Watchman, doth its beauteous ray
Aught of joy or hope foretell?"
PILGRIM:
"Trav'ler, yes; it brings the day,
Promised day of Israel."
LEFT GROUP:
"Watchman, tell us of the night,
Higher yet that star ascends!"
PILGRIM:
"Trav'ler, blessedness and light,
Peace and truth, its course portends."
RIGHT GROUP:
"Watchman, will its beams alone
Gild the spot that gave them birth?"
(*People are walking toward the star and have stopped to look at it as they make further inquiries.*)
PILGRIM:
"Trav'ler, ages are its own,
See, it bursts o'er all the earth."
LEFT GROUP:
"Watchman, tell us of the night,
For the morning seems to dawn."
PILGRIM:
"Trav'ler, darkness takes its flight,
Doubt and terror are withdrawn."
RIGHT GROUP:
"Watchman, let thy wand'rings cease;
Hie thee to thy quiet home."
(*The two* GROUPS *pause before platform.*)
PILGRIM:
"Trav'ler, lo, the Prince of Peace.
Lo the Son of God is come!"
(ISAIAH *disappears.*)

(*The two* GROUPS *pass behind screens or outside. Following the closing words of the* PILGRIM, *the organist plays softly some old Christmas hymn, such as* "Silent Night" *until the* ANGELS *appear.*)

(*A group of* SHEPHERDS, *with spot-light thrown on them, have been approaching from the rear of the church and now have arranged themselves on the platform around the fire. One turns on a light to indicate lighting the fire. Some of them appear to be searching the skies and others are looking in the distance as if toward Bethlehem.*)

(*A group of* ANGELS *appear, back of and above the* SHEPHERDS *as the organist plays* "While Shepherds Watched Their Flocks." *They are in white with golden trumpets and move slowly and majestically about as if ethereal creatures proclaiming the wondrous news. The* SHEPHERDS *are amazed, speechless, and frightened. In the absence of an elevated place for the* ANGELS, *have them appear at one side of the rear of the platform. Some low trees and branches may give this an out-door setting. The* CHOIR *sings first verse of* "While Shepherds Watched Their Flocks" *after the* ANGELS *are all in place. One* ANGEL *sings the lines indicated, and the* CHOIR *or the* CHORUS OF ANGELS *sings the last four lines. A brilliant white light is turned on the angelic host. This light may be hidden some place near them.*)

CHOIR:
While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

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†Hymn numbers refer to *Hymnal for American Youth*, The Century Company, New York City. Where specific verses of hymns are indicated, they are numbered according to this hymnal.

ANGEL (*sings only the italicized words; words not italicized to be sung by* CHOIR):

"Fear not," said he, for mighty dread
Had seized their troubled mind,
"Glad tidings of great joy I bring,
To you and all mankind.

"To you in David's town this day,
Is born of David's line,
The Savior, who is Christ, the Lord,
And this shall be the sign:

"The heav'nly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

CHOIR:

Thus spake the Seraph and forthwith
Appeared a shining throng
Of angels praising God, who thus
Addressed their joyful song:

CHORUS OF ANGELS OR CHOIR:

"All glory be to God on high,
And to the earth be peace;
Goodwill henceforth, from heav'n to me,
Begin and never cease!"

(*The* ANGELS *disappear. The* SHEPHERDS *look one at another, still dazed, but arise as if in obedience to the divine summons as one of their number speaks.*)

SHEPHERD: "Come, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

(*While the* SHEPHERDS *slowly depart a group of* CHILDREN *seated in the front of the church sing,* "O Little Town of Bethlehem," *No. 80, verses 1 and 2.*)

LIGHTS OUT

The Nativity

The screens that have been concealing the Nativity are removed to show the manger scene. In the center back is a cradle or wooden box bound about with straw representing a manger.

MARY *is seated on the right bending over the baby while the only light in the scene is shining out of the manger.* JOSEPH *is just back of the manger with hand resting gently on* MARY'S *shoulder. Gathered around the manger are five small girls representing* CHERUBS, *gazing at the baby in the manger. To make the scene appear natural,* MARY *may talk softly to them about the baby Jesus.*

During this scene, voices of younger children may be heard in the front of the room singing, "Away in a Manger," *No. 84.*

After the children sing, the concealed CHOIR *may sing* "Sleep, Gentle Dove," *Alsacien Folk Carol, arranged by Gerald Reynolds. The lights are out long enough for the* CHERUBS *to leave and as they disappear the concealed* CHOIR *sings softly verses 1, 2, and 4 of* "Holy Night, Peaceful Night," *No. 83.*

During the hymn the SHEPHERDS *slowly draw near to one side of the manger and assume an attitude of wonder and adoration.*

Light is focused on WISE MEN. *As the* CHOIR *begins singing verse 3 of* "Holy Night, Peaceful Night," WISE MEN *start slowly down the aisle from the rear of the church. Back of each* WISE MAN *is a young person carrying the gift for the king.*

As the WISE MEN *come nearer the front of the church they sing together the first verse of No. 90, as the star appears:*

We three kings of Orient are,
Bearing gifts we traverse afar,
Field and fountain, moor and mountain,
Following yonder star. (*Point to star*)

CHOIR:

O star of wonder, star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

(*The* WISE MEN *mount the platform during the chorus.* MELCHIOR *steps forward and his gift is laid before the manger while he sings:*)

Born a King on Bethlehem's plain,
Gold I bring to crown him again,
King forever, ceasing never,
Over us all to reign.

(CASPER, *slowly approaches, as his casket of frankincense is held high and then deposited beside the manger, he sings:*)

Frankincense to offer have I,
Incense owns a Deity nigh;
Prayer and praising, all men raising,
Worship him, God on high.

(*Last of all,* BALTAZAR, *approaches and his jar of myrrh is deposited while he sings:*)

Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom:
Sorrowing, sighing, bleeding, dying,
Seal'd in the stone-cold tomb.

(*A* JUNIOR CHILD *comes to the manger and recites* "The Wise May Bring Their Learning."

The wise may bring their learning,
The rich may bring their wealth;
And some may bring their greatness,
And some bring strength and health,
We too would bring our treasures
To offer to the King;
We have no wealth or learning—
What shall we children bring?

We'll bring him hearts that love him,
We'll bring him thankful praise,
And young souls gladly striving
To walk in holy ways.
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day,
We'll try our best to please him
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them!
Yet these a child may bring.

HYMN: "As with Gladness Men of Old" (Tune: Dix), *No. 89.* (*verses 1, 2, and 3*) (*To be sung by* INTERMEDIATES *and* SENIORS *assisted, if necessary, by concealed* CHOIR. *The tableau is held during the singing. Young people sing from their seats in the front of the church.*)

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek thy mercy seat.

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King. Amen.

(*The concealed* READER *repeats* "Joyful, Joyful, We Adore Thee," *No. 47, as a prayer while the* TRAVELERS *who were in the two groups at the beginning, approach the place where the child lies. After each verse the concealed* CHOIR *sings the chorus of* "O Zion Haste," *Orders of Worship, p. 66.*)

The Procession of Lights

The audience expresses adoration, as it joins the SHEPHERDS, WISE MEN, TRAVELERS, *and* ANGELS, (*who appear*) *in singing* "O Come, All Ye Faithful," *No. 79.* CHILDREN *march down the aisles of the church carrying candles which are lighted by the* ANGELS *at the windows as they pass. The* CHILDREN *sing as they make their way toward the manger, holding the lights aloft to express adoration. The* CHILDREN *are arranged around the platform at the floor level and the aisle approaching it.*

CHOIR: "Hallelujah Chorus," *or* "Joy to the World," *No. 71.* (*Audience rises.*)

CLOSING PRAYER (*by concealed* READER *while the organist plays softly the chorus of* "Thou Didst Leave Thy Throne," *No. 91*):

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to thee.

CHOIR RESPONSE: "Amen."

BENEDICTION

RECESSIONAL (*played by organist*):
"Joy to the World"

(CHILDREN *and those on the platform, march out before the members of the congregation leave their seats.*)

Directions

This service has been used in both city and rural churches. The numbers required may vary with the church. It makes possible

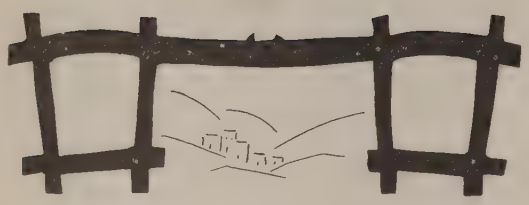
(Continued on page 45)

Hofmann *Courtesy, Perry Pictures Co*
WORSHIP OF THE WISE MEN

The Yoke Transfigured

By Clara Carson Leland*

Illustrated by Mrs. C. J. Morgan



SYMEON was breathless for Joshua always walked swiftly. Too, he was excited today. They were carrying between them a yoke for Jacob. Symeon had demurred at starting so late on that long journey, off Caesarea way. It was not safe ever for two boys, with thieves always about and now the Romans were after slaves again.

"You say you did not hear the din in that quiet shop of yours, Joshua? You sit there all day long, making yokes, yokes, polishing them till they shine and shaping them so people say their oxen never know they have a load, so easy are your yokes. But why do you do it? You never get any pay for all that extra care."

"Work well done is a reward, Symeon," said Joshua. "But—you forget the noisy affair at the well."

"Yes, yes! You see, the women were there as usual, for early water, and up rode two Romans, the very man who was here last year when the slaves went through and his son. They demanded water for themselves and horses, but before any one could get it to them, off his horse leaped the boy and laid his hands on Deborah's Esther, yelling, 'Here's my slave. I'll have her for my own, the beauty!' The swine!"

"And then?"

"Of course, Esther fought to get away and Sarah, her sister, scampered off, crying for the mother. The women screamed and threw their water jars and the horses plunged—"

"Deborah came?"

"Yes, carrying all her jewels, necklaces, bracelets and shrieking they could have all her wealth if they would give back her daughter. In the hubbub Esther tore away from the fellow but he snatched off her scarf and her outer garments and then—I tell you, Joshua, if I ever see that Roman again I'll kill him with my bare hands! What do you think that father did? He cut out at Esther as she ran past his horse and drew the blood on her shoulders with his whip! Let me ever see him again! I'll—"

Joshua had winced at the telling of the blow but merely said, softly, "And then what?"

"Why, then the father began grabbing at the jewels and things from Deborah and when the boy saw that he bawled out that he should have the pay, for 'the girl was his slave!' You are so quiet over it Joshua, but it makes my blood boil with rage! Esther, his slave! Well, the fellow wheeled his horse right among the women and began snatching at their head covers to find jewels, too, but no one had any on so early, and so he roared out to them to go home and get them or he'd show them what kind of a man he was!"

"What of the father?"

"All of a sudden he bellowed out that the boy was right. He said he was a man for today was his natal day—"

"Today his birthday?" the other asked surprised.

"Yes, and he said if they'd been in Caesarea they would have celebrated it for the boy would have put on his toga of manhood."

"They do that the fifteenth year, Romans do."

"That made the boy almost burst with pride. He rose up on his horse and his voice thundered out, 'Hear that you pigs of Nazareth? My natal day and here is my toga!' and he threw Esther's scarf around his shoulders. And then he lifted his whip and you could have heard the water in the well, it got so still, 'Get you home, you (I'll not say what he called us) you things of Nazareth and return at once with gifts for me, for this day, the finest things you have, and whoever fails to bring me a gift' and he swung his whip back, 'will get this gift from me!' and crack went his whip so his horse plunged and the women—"

"And you?"

"Why, I ran with the rest and got my sandals. They are the best things I have."

"But you brought them to me. What—"

"I know, Joshua, but on the way back I got so mad. Give them to that Roman? Give gifts to any Roman? No! They oppress us, they tax us, take our people as slaves, rob us every time they can and look what they did to Esther. Never, Joshua, never! I worked hard on those sandals. I could have sold them but I loved them and I'll not give them away. Of course, I'd give them to you. You have them now. Keep them, do what you want to with them. I'd give you anything, but, you don't demand things and you aren't a Roman," and Symeon made an eloquent gesture with his hand.

Both were silent. It was easy to be silent with Joshua. Not till much later did Symeon speak again, to say, "I'm hungry and we haven't a thing to eat."

"Now you speak of it, I'm hungry, too, and here is food, some cakes my mother sent, specially made for today, she said," and he took a napkin from his bosom.

Presently they started on, Joshua taking the lead. Instead of taking to the road, however, he set off down a steep hillside, Symeon protesting volubly, anticipating great delays, brigands, wild animals, but Joshua led on.

It was much later when distant sounds broke on their ears, shouts, piercing cries, hoarse oaths, one final scream of terror and pain. Joshua broke into a run.

"Wait," panted Symeon, stumbling along with the yoke, "Wait. Don't get into any fight. Hide the yoke and let's go back." It was no avail. They skirted a steep hillside on a narrow ledge of rock below, and from under which, the land fell away precipitously, several hundred feet. An ugly place, surely.

A turn in the path and Symeon stopped to look and then to laugh, loud, mocking, jeering shouts. Bound hand and foot and lashed to a tree, blood on hands and face, clothes torn, was the Roman of the morning. Esther was avenged! Symeon rocked in his glee, then stopped, mouth open and hand poised in air, for Joshua with never a word had leaped forward to the Roman's side, had swiftly found the knots that fastened him to the tree and was letting the fellow gently to the ground! Look, he was giving him water from the bottle he had not even touched when they ate by the roadside!

"Undo the other arm, Symeon," he exclaimed, busy with his ministrations.

"What? Me? Touch him? I should say not! I saw that arm lash Esther's back till it bled. Never. For her sake, never!"

"Now and for my sake, Symeon." Joshua looked him full in the face and he returned the gaze, then looked nearer. Like a veil between them came the Roman's suffering face. He bent to the bonds.

"You came here by the abandoned sheep path?" Joshua asked. Symeon wondered how he knew. "Thieves?" he went on.

"Escaped slaves. Thought—they—knew—me."

"Took?"

"Jewels—horses—"

"Others with you?" He was leading him on.

The man started up. "There was my son. They, they threw him over the cliff!" and he sank back, fainting.

Symeon ran to the edge. "I see him. Look!" as Joshua joined him. "See, Esther's scarf, red and blue? Hope they choked him with it, the scum. Where are you going?" as Joshua sped away.

"Stay with the Roman. I'll get the boy."

"I tell you, he's probably dead. You'll be killed getting down there. Wait!" and he caught hold of Joshua's coat. It came off in his hands and the sandals fell to the ground.

"Stay with the Roman." It was a command.

It was good to sit and count the fellow's wounds, gloat over each one, comfort his bitter memory of this man's cruelty with this sweet vengeance. Here was justice, an eye for an eye, a tooth for a tooth. "Thought they knew him?" Of course they did. Hundreds of slaves knew this brute, but he lay here now, suffering and begging for water from the hands of a boy from Nazareth. How he loved it, Symeon did. But his eyes—they were tricking him again. By the prophets! It was like a veil on the Roman's face—that glimpse of Joshua's. Symeon gave him the water he craved.

Time dragged. The luxury of this revenge palled. Pity tinged it, that any human being should have met such ill use. Then came anxiety for Joshua. It was growing late. He shivered. Boo, it was cold! Joshua, Joshua would do something. Symeon folded Joshua's coat into a pillow for the Roman's head and laid his own cloak over him.

"I'm going for Joshua," he said, gruffly, to cover his soft heartedness.

"And my son?"

He'd not yield to the agonized love in a Roman's eyes. "I'm going for Joshua."

Which way? Where? Suddenly he heard a cry. "Symeon, Symeon." His feet just

*Mrs. Leland, Chicago, Illinois, is author of "Love's Magic" in *Singing Pathways*.

ound the way, he did not see it. When he ould have given up, bewildered, his eyes ghted on the yoke. It showed the way oshua had gone. On down, slipping, stumling and then defeat.

"Joshua, Joshua! Where are you? Speak o me. I—"

Faint and far below he heard it, "Symeon."

At last, in the darkness of the awful place e saw the strangely luminous white of oshua's garments and his face. A little way nore, he struggled down, clinging with bleedng hands and feet. One fissure yet to cross. n joy he called, "Coming, Joshua. Are you ll right?"

"I have the boy," and Symeon stopped.

"That for the boy! I came for you." Again, that trick of his eyes. Which face was it he saw, Joshua's or the suffering oy's?

He leaped and fell, his foot securely held n a cleft of the rock. "I can't reach you, Joshua," he sobbed. "I'm caught."

"Give me the yoke."

The yoke? Why, he did not recall bringng it, but there it was. "The yoke, Symeon." And he stretched the polished frame across the intervening space.

Symeon saw at once it needed all his help with Joshua's gentle persuasions to bring the injured boy over the crevice, so twisting about until he could slip the bow at his end of the yoke over his head and onto his body, he braced his free foot securely and stretched both arms out to the boy saying all the while, "Don't be afraid. The yoke will hold. Give me your hand." The boy obeyed.

It was Joshua who even in the dark made with the boy's torn outer garments and the long leathers that still remained, though his shoes were gone, a stretcher on the yoke. He too took the lead in the perilous ascent.

To the boy the return was as if strong wings bore him. And Symeon, who carried the heavier, downward end, moved as if his feet trod the familiar streets of Nazareth. Easy was the burden on Joshua's yoke.

In the end they came to where the Roman lay beneath the stars, wrapped in Symeon's cloak. He wakened with a cry as the rude stretcher was lowered to his side.

"Come, Symeon, your cloak." Thus Joshua drew him aside from the tender meeting between father and son. "It's cold. Put it on. And, your sandals, put them into your bosom, carefully."

That was all. The youths took up the yoke, they moved off into the night, the father limping by his son, their guide the white of the leader's garments.

Symeon broke the silence. "It will steady you if you will take hold of the yoke, sir." The burden was lighter still after that. Again he said, "If you will, take off my cloak and wrap it round the boy. In my bosom are sandals. They'll keep his feet warm."

* * * *

At last a fire showed in the distance.

"Jacob's shepherds watching their flocks here tonight," Joshua's tone allayed any fears. He hailed the men.

"Who comes?"

"Two injured wayfarers."

"Romans!" the shepherds cried as they came into the circle of the light.

"None you need fear," spoke out the father wearily. "The youth here is in charge."

Joshua motioned two of the shepherds to take his place and Symeon's. "Carry the youth to your master Jacob and tell him Joshua says these strangers need his kindly care. Tell him, too, it is his yoke you bring. Come, Symeon."

"Stop!" cried out the Roman in surprise. "Are you off like this? I would reward you but—I have nothing. Tell me, what may I do for you?"

"Do? Just do to another as we have done to you and peace go with you."

"Stay, not so fast. Go with us to Caesarea."

"I go to my father's work."

"Where?"

"Nazareth."

"Nazareth?" The Roman repeated it. "You who have done this are from Nazareth?"

But Joshua was drawing Symeon quickly away.

"Don't go!" The boy's cry brought the other to his side. "Ah, you stay for me. Look, I shall keep you."

"In your heart," Joshua gently disengaged his hand.

"Command him, Father," again the boy spoke.

"Stay, I command you, Joshua! Go with us! I will make you one of my household. Joshua!" It was an imperious voice that rang through the night. Then pleadingly, "Hear me, Joshua! Jesu!"

* * * *

Symeon was breathless from following, and angry. "Why didn't you go back, Joshua? You would have been honored in Caesarea. There would have been glory for us both."

"Glory, Symeon, is for Jehovah alone. Others need me, too. There is my father's work."

Silence followed the gentle rebuke. Symeon's passion cooled. "Did you hear his voice, at last, how tenderly he called to you in his own tongue, 'Jesu'?"

"In the Gentile household, Symeon, my name would be Jesus."

Another silence as each went back in thought upon the day. "I wish we could see them again, some day, don't you, Joshua? I think I could love them, Romans that they are."

"I always loved them, Symeon."

And so they came again into the quiet streets of Nazareth. Familiar places had a strange, not earthly look.

"The night is oddly bright, Joshua. I never saw the stars so brilliant before. Look at the one right over us. Why, it is a wonderful night. I—I'll never forget it." A pause. "You know, I—I wish my sandals had been better to give to him. But I'm glad I had them to give. And my cloak, it warms me in this air to know he's wrapped in it." He mused and spoke again, "I'll never forget the birthday of the Roman boy. Will you?"

"I'll not forget, Symeon." He stopped before a door. "I shall be glad if you always remember, for it was my birthday, too." And Joshua, whom the Roman called Jesus, passed into the Carpenter's Shop.

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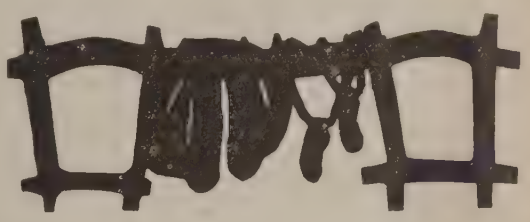


Book Gifts for Children

(Continued from page 15)

Marian Hurd McNeely, *The Jumping-Off Place.* A story of pioneer life on a claim in South Dakota. For juniors. Longmans, Green & Co., New York. $2.00.

Hawthorne Daniel, *Bare Hands.* A book of adventure any junior boy would like. It reminds one of a modern Robinson Crusoe, or Swiss Family Robinson and is the tale of a ship owner's son whose summer trip with his father is made exciting by the villainy of Indian trappers and smugglers, life on a desert island, and the building from native resources of a steamboat in which to make the homeward trip. Coward McCann, Inc., New York. $2.00.

Julier C. Chevalier, *Noah's Grandchildren.* For children up to 12. The story of the everyday home life of two children of the race claiming to be direct descendants of Noah, and living in the Trans-Caucasus. Work and play, celebrations, and trips, make the life of these far-away folk a very vivid story. Doubleday, Doran & Co., Inc., Garden City, New York. $2.00.

Yoüel B. Mirza, *Myself When Young*—A Boy in Persia. This book is for older children, but will be welcomed by those who want to know more of the life of a Persian boy, and who had few good books to bring it to them. Doubleday, Doran & Co., Inc., Garden City, New York. $2.50.

Joseph Gaer, *How the Great Religions Began.* Fascinatingly told stories of the beginnings of the religions of India, China, Japan, of Zoroastrianism, Judaism, Christianity, and Mohammedanism. Much direct discourse, many legends and colorful myths connected with the religions make this attractive for young readers, while the presentation of each faith is told simply, sympathetically, and stripped of all save the essentials. Robert McBride & Co., New York. $3.00.

Three Comedies of Shakespeare. "The Merchant of Venice," "The Tempest," "As You Like It," are printed with many illustrations in color and black and white, and in easy print. A new gift edition for boys and girls. Harcourt, Brace & Co., New York. $3.00.

Book Trails. Published in eight volumes. A profusely illustrated and carefully compiled set of books following the child's reading interests from babyhood to adolescence. Through poetry, folk lore, classic and modern tales, biography, history, travel and natural science, the volumes carry the child from familiar nursery rhymes and folk tales of more than sixty lands to narratives of feats of such modern adventurers as Lindbergh and Byrd, "Hoover and Humanitarian" and Burbank. The books are beautifully bound, have fascinating end papers, and the illustrations in each volume are as expertly prepared as the text to appeal to the age for which they are designed. Shepard and Lawrence, Inc., Chicago. Home edition, $45.00; school edition, $38.00.

Sources of Book Lists

American Library Association, 86 East Randolph Street, Chicago.

Child Study Association of America, 54 West 74th Street, New York.

Division of Literature, General Federation of Women's Clubs, 1734 N Street, N. W., Washington, D. C.

Home Education Division, U. S. Bureau of Education, Department of Interior, Washington, D. C.

Committee on World Friendship Among Children, 289 Fourth Avenue, New York.

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT PROGRAMS FOR JANUARY

*By Agnes Adams**

THE holiday season, with its deluge of gifts from loving relatives and friends, may easily cause the child to become more selfish and thoughtless of the sources of such bounty. He may become increasingly thoughtless of those individuals and institutions which are daily contributing to his comfort and happiness. This group of programs is planned to make the child aware of the ceaseless care and protection of his parents, of those individuals and groups in the community who furnish comfort, protection, and pleasure, and of the wise plan and loving care of that "giver of all good gifts," the Heavenly Father.

Without this awareness on the part of the child he can have no true appreciation. The change desired comes about through a process of growth. First comes awareness, then appreciation, and finally, as a consequence, a feeling of responsibility in the life about him which should culminate in the habit of being responsible in several relationships.

The procedure suggested by these plans is based upon the assumption that awareness of the life about him comes most easily through conversation about his everyday experiences, with the teacher as a guiding member of the group. It is urged that definite plans be made for activities which will permit the practice of behavior that will become habitual.

The three relationships in which it is desired to build attitudes are those toward the home, the community, and the Heavenly Father.

January 5

OBJECTIVES:

1. Awareness of the many things done for the child in the home.
2. An attitude of consequent appreciation toward individuals in the home.
3. Increased desire to help in "making the home."

CONVERSATION:

Discuss and list, at the children's suggestion, the things done for them by their fathers, mothers, sisters, and helpers in the home. Can children do anything in return? What have you seen children do to help in the home? (Avoid any bragging of what the children, themselves, do.)

STORY: (Select one of the following which gives the emphasis desired.)

"What Bradley Owed," *Primary Story Worship Programs*, Berg, Doubleday, Doran & Co., Inc., Garden City, New York; *Manual for Training in Worship*, Hartshorne, Charles Scribner's Sons, New York. It is a story of a boy who presented his mother with a bill for errands done.

The story of Miriam, Exodus 2:1-10, showing how a little girl was able to help in her home.

"The Line of Golden Light," by E. Harrison, in *In Storyland*, tells how a little girl helped her blind sister.

Draw pictures of children helping, and suggest that the children watch during the week for things they see others doing to help their parents. They may also be encouraged to bring magazine pictures of children assisting in various tasks, and the collection mounted on a large cardboard.

POEM: "Which Loved Best?"
(In primary stories, Part II, Course II, November 14, Graded Press, also on page 39, October *Journal*.)

SONGS: "For the Beauty of the Earth" (third verse).
"We Thank Thee, Heavenly Father,"
A First Book in Hymns and Worship, Thomas, Abingdon Press, New York.
"Thank You Song."

PRAYER:

Dear Heavenly Father, we thank you for our mothers who give so much more of love and care than we can ever count. We thank you for our fathers who work long days that we may have plenty to eat and to wear and to enjoy. We want to help make our homes happy places by doing all we can for our fathers and mothers. Amen.

Beginners' Programs

Due to unavoidable circumstances the beginners' department worship programs are omitted for this month. This gives us an opportunity of raising with the readers the question regarding the advisability of continuing programs for this department. The extreme informality which is being advocated by children's workers everywhere for the services in the beginners' department makes it very difficult to prepare programs for publication. An order of service such as is used in other departments is entirely out of place here. We should be glad to receive from the readers of the Journal expressions of judgment regarding the usefulness of the type of suggestions that have appeared and requests for any other type of material which they desire and which they think would be particularly helpful.

—BOARD OF EDITORS

God bless our home and help us
To love each other true,
To make our home the kind of place
Where everything we do
Is filled with love and kindness,
A dwelling place for Thee
And help me, God, each moment
To live most helpfully.

January 12

THEME: What people in the community do for us.

OBJECTIVES:

1. Awareness of all those in the community who contribute to comfort and pleasure.
2. Appreciation of their work.
3. An attitude of respect for community workers.
4. Some feeling of responsibility for helping by such means as putting any waste paper in refuse cans.

CONVERSATION:

What people in our community help us?
Those who build our homes.
Those who supply us with food, clothing, and shelter.
Those who keep the community clean and safe—the policemen, firemen, street-cleaners, garbage-men, postmen, park caretakers, and other helpers.
How can we assist them? Let the group suggest definite ways by which they may be of help, such as thoughtfulness in keeping streets clean and sidewalks free from marks.

POEM:

Suppose we children had to live
Without the help of others
I mean, suppose we had to grow
Without the help of mothers.

Suppose there were no groceryman,
No milkman, doctor, baker,
No tailor who could make our coats,
And there were no dressmaker.

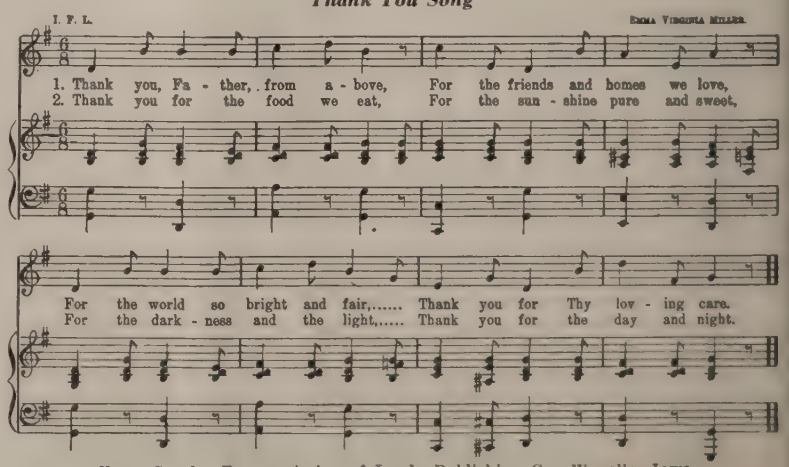
Suppose no people ever did
The things that they could do
To help each other in the world,
I wouldn't want to live, would you?

JANE E. FRYER.

STORY: See the following books for stories and discussions of the work of various community helpers.

"The Young American Readers," Jane E. Fryer, J. C. Winston Company.
Our Home and Personal Duty, Part II. People who minister to our daily needs.
Our Town and Civic Duty, Part II. Stories of Our Public Servants.
Ourselves and Our City, Frances Carpenter, American Book Company.

Thank You Song


I. F. L.
EMMA VIRGINIA MILLER
1. Thank you, Fa - ther, from a - bove, For the friends and homes we love,
2. Thank you for the food we eat, For the sun - shine pure and sweet,
For the world so bright and fair,..... Thank you for Thy lov - ing care.
For the dark - ness and the light,..... Thank you for the day and night.

From *Carols*. By permission of Leyda Publishing Co., Wapello, Iowa.

*New York City.

This is also suitable for the third grade child to read, and contains many good illustrations.

SONGS:
"Thank the Lord for All His Love"
"Our Big Helpers"
A First Book in Hymns and Worship, Thomas

PRAYER:
Leader: We thank you, Heavenly Father, for all the people who help to make us happy and comfortable.
Response: "Father We Thank Thee."
(Printed in primary worship programs in November *Journal*)
Leader: For the men who work to get our food, for those who try to keep us safe, and for those who help keep our community beautiful.
Response: "Father We Thank Thee."

January 19 and 26

THEME: *God's Gifts to Us.*
OBJECTIVES:
1. Realization that God has surrounded us with things for our pleasure and comfort.
2. Keener observation of the things He has given us.
3. Appreciation of His many gifts.
4. The habit of showing this appreciation through thanking Him and helping others of His children and Creatures.

CONVERSATION:

Is there anyone else who does things for us besides parents and the community helpers named? Emphasis may be made of the beauties of nature, sunshine, and God's care and protection of all of us. Let the group discuss plans for helping some unfortunate person or persons in the community; or they may wish to care for the birds of their neighborhood. "Every good and every perfect gift is from above, coming down from the Father."

RESPONSE: "He Hath Made Everything Beautiful"
(See primary worship programs in November *Journal*.)

STORY: "Where Love Is, God Is" by Tolstoi. May be found in: *Ethics for Children*, Cabot, Houghton Mifflin Co., Boston; *Manual of Worship for Superintendents of Junior Work in the Church School*, Moody and Orton, Methodist Book Concern, Chicago; and in many books of stories.

This is the story of a man who served God through helping others. "Inasmuch as ye did it unto one of the least of these ye did it unto me." Use the emotional power of this story in initiating plans as suggested above. This story will be best used the fourth Sunday when plans are to be made for service activities. The third Sunday will be more than full if a consciousness of God's loving thoughtfulness as evidenced all about us is achieved.

SONGS:
"Who Made Earth and Heaven," 140 Folk Songs, Surrette.
"For the Beauty of the Earth."
"Thank the Lord for All His Love"
A First Book in Hymns and Worship, Thomas.

PRAYER:

Heavenly Father, for this beautiful world we thank you. We thank you for giving us our mothers and fathers to take care of us. We thank you for all the people who are working to make us happy. We want to help you in caring for others. Amen.

JUNIOR DEPARTMENT PROGRAMS FOR JANUARY

By Mary Alice Jones

Another new year! With adults, this season is an occasion of serious reflection, largely retrospective. With juniors it is a time of festivity, of eager anticipation. To interpret this holiday religiously, and to help boys and girls to weave into their eager expectations for the new year, thoughts of God's love and of his purposes, is the responsibility of the leader of junior worship.

January 5

PROCESSIONAL OR OPENING HYMN: "All Beautiful the March of Days" (Printed in junior programs, November *Journal*.)

CALL TO WORSHIP:
Leader: O magnify the Lord with me,
Let us exalt his name together.
Response: "We Praise Thee O God."
(See accompanying music)
Leader: O give thanks unto the Lord; call upon his name; make known his deeds among the people.
Response: The Doxology.
Leader: The earth is the Lord's and the fullness thereof;
The world and they that dwell therein.
Response: "Holy, Holy, Holy" (Chorus of "Day Is Dying in the West")

UNISON PRAYER: Give to us, O Lord, we pray thee, the spirit to think and to do always, such things as are right; that we, who cannot do anything good without thee, may, by thee, be enabled to live as thou wouldst have us live. Amen.

HYMN: "The Heavens Declare Thy Glory"

RESPONSIVE READING:
Leader: We pause beside this door:
Thy year, O God, how shall we enter in?
Response: Let us start anew this year with a higher trust in God;
Let us waste no moment in whining nor complaining of our tasks;
Let us sometimes look about us for the things that should be praised;
Let us not be moved by envy when our rival's strength is shown;
Let us try to see the beauty spread before us, rain or shine.
Leader: I am the New Year, and I come to you pure and unstained.
Fresh from the hand of God . . . .
I give you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and play, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—that you keep the faith unbroken!

J. D. TEMPLETON

Response: From whence cometh my help?
My help cometh from the Lord,
Who made heaven and earth.
He that keepeth thee will not slumber
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Leader: The Lord is near unto all them that call upon him, to all that call upon him in truth.
Response: God is our refuge and strength,
A very present help in trouble.
Leader: Be strong and of good courage;
For the Lord thy God is with thee whithersoever thou goeth.
Response: Another year is dawning;
Dear Master, let it be,
In working, playing, serving,
Another year with thee.

HYMN: "Ring Out the Old, Ring in the New"
(Tune: Waltham, L. M., found in most church hymnals)

Ring out the old, ring in the new,
Ring happy bells across the snow;
The year is going, let him go,
Ring out the false, ring in the true.

Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.

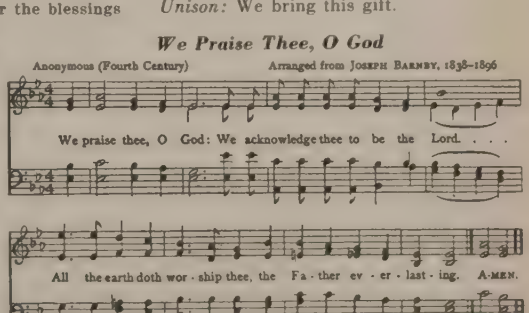
A LITANY FOR THE NEW YEAR
Leader: Let us thank God for the blessings and joys of the year that has closed.
Unison: Eternal God, our Father, we pray that our memories may be eager to recall all of thy goodness to us through the year that has passed. Thy care has never left us, and thy love has never slept. In sickness and in health, thou hast been with us. In success and in failure thou has been close by. For all of thy goodness we give thee grateful thanks.
Leader: Let us ask forgiveness for our wrong-doings during the past year.
Unison: Our Father, forgive us, we pray thee, for all that we have failed to do during the year that is ended. For the kindnesses which we might have done, and did not; for the game we might have played with a stranger and did not; for the good gifts which we might have shared, and did not; for all of the times we failed to be thoughtful and helpful and generous, forgive us, our Father.
Leader: Let us pray for strength and courage to live nobly the new year before us.
Unison: Eternal God, our Father, we thank thee for the new opportunities which the new year brings. Show them to us as we are able to understand them. Tell us some of the many things which we may do to make the world beautiful and fruitful and good. May we use our eyes and our ears to discover the needs of others. May we give help to many who are lonely or sad or tired. Make this year better than former years. May we live the days of this year as gifts from thee, enjoyed in thy companionship.
Leader: Let us pray for the peace of the world.
Unison: Father of all men everywhere, we pray that this new year may find thy children of every race and nation more eager to serve thee by loving one another. Take from the hearts of all men hatred of others because of the color of their skin or the language of their speech. And let there be peace and good will among the nations of the earth during this year, and all years.

OFFERING SERVICE:

Presentation of offering by classes.
Leader: In grateful remembrance of all of the good gifts which have been received by us during this year.
Unison: We bring this offering.
Leader: To bring about in this new year the doing of God's will.
Unison: We bring this gift.

We Praise Thee, O God

Anonymous (Fourth Century) Arranged from JOSEPH BARNBY, 1838–1896



—From *Hymnal for American Youth*. Courtesy, Century Company.

Dedication hymn: "Bless Thou the Gifts Our Hands Have Brought" (Printed in junior programs, October *Journal.*)

HYMN: "Rise Up, O Men of God" (See accompanying music)

RECESSIONAL

January 12

Continue throughout the month the responses and litanies suggested. For the second Sunday, the specific theme of friendliness for the new year may be emphasized. The following material may be used.

HYMN: "I Would Be True"

STORY: The story of Damon and Pythias. (Available in many adaptations in all libraries)

January 19

The specific theme for this week may be trustworthiness during the new year in doing well work undertaken. The following material may be used:

HYMN: "O Son of Man Thou Madest Known" (See junior programs for October, printed in September *Journal*)

HYMN: "O God Who Workest Hitherto" (Tune: Eagley, C. M.)

O God who workest hitherto.
Working in all we see,
Fain would we be and bear and do,
As best it pleaseth thee.

Our skill of hand and strength of limb
Are not our own but thine;
We link them to the work of him
Who made all life divine.

—T. W. FRECKLETON

January 26

For this week, let the ever-recurring theme of world friendship be emphasized. The following material may be used:

HYMN: "In Christ There Is No East or West."
(See music in junior programs, November *Journal*)

STORY: "When the New Year Came"

"It is higher still. Beyond the peak yonder." The guide spoke calmly enough, even though he was almost overcome with weariness. The men who were following him had attempted the journey across the mountain range in the dead of winter, well knowing the risk they ran. The passes were piled high with snow so that it was well-nigh impossible to find the way; and the cold was so intense that it almost took their breath. But they were determined to go. Their King was in danger, and so dear was he to them all that any thought of personal safety was thrust from their minds as they sought to serve him.

It had come about in this way: The king, Nicholas, was the nephew of King Boris, a powerful ruler who lived beyond the mountain. This one had always been friendly, and no thought of war between the two lands had disturbed the people. But now a strange and terrifying report had come. A traveller from a passing ship had said that King Boris was gathering a powerful army at the foot of the pass and that as soon as the snows began to melt, there was to be a hurried march through the pass, an attack, the capture of King Nicholas, and the placing on the throne of the younger son of the strong ruler.

Surprise was the first feeling that had come to the people when the report was heard. Why should such a thing be? Had the two kings not always been friends? Why Nicholas had sent a golden goblet as a Christmas gift to his uncle only a few weeks before. If it were true, what could they do? King Boris was so powerful! He had so large an army! He was so rich! If he chose to come against them, what could they do? Then presently their courage rose.

"He shall not capture our king," they said proudly. "We will all defend him. We will raise an army so large that no surprise attack can dispense it; for all of us will fight. We will drill and make weapons and learn to use them with skill surpassing that of the most highly trained enemy."

But when King Nicholas heard of the report and of the preparations which his people were about to make he was deeply distressed. "If you spend all of your time preparing for war, how will your children be fed and clothed?" he asked. "How will the crops be cared for, and the sheep and the cattle tended? And all for a rumor. The passing stranger—who is he and whence has he his knowledge of the plans of the ruler beyond the mountain?"

The people paused to listen to their king. Perhaps he was right. Perhaps it was only a rumor. But how were they to know? They could not run the risk of being unprepared if it should be true. Then it was that the three officers and the sturdy guide had proposed the plan of making a secret journey over the mountain to find out for themselves whether it was true or not. They scoffed at the danger involved and finally persuaded the king to allow them to undertake it. Now they were almost over the highest point. If they made the next few miles in safety, the trip down on the other side would be comparatively easy.

It was a severe test of their strength and of their loyalty. But they did not falter. They passed the crest of the ridge. Then carefully they descended the other side.

As they drew near the land beyond the mountain, they went cautiously, determined not to be discovered until they had secured the information which they had come to find. Each day they drew nearer, expecting to see the great army of which they had heard. They saw the spires of the cathedral in the capital city; they saw the palace of the king; they saw the homes of the people; they saw the children skating on the river. But no army did they see. They entered the city of the king, but they were met by no soldiers nor guards. The streets were full of people in holiday attire, kindly and friendly. It appeared that they were all on their way to some meeting for they were all going in the same direction.

The officers from the other side of the mountain followed the crowd. Soon they found themselves in a great throng before the palace of the king. Then one of the officers remembered. "Why, this must be New Year's Day," he exclaimed. "So it is!" one of his companions replied with satisfaction. "Our journey had been so long we had well-nigh lost count of the days." "Ah," said another in a low voice, "I have heard that King Boris makes much of this festival, and often speaks to the people himself." "Then we can find out from his speech whether or not he is planning a war," the first one said, and they all agreed that they could not have come at a more fortunate time.

There was a fanfare of trumpets, an array of soldiers in brilliant uniforms, and then the King came. The people shouted long and loud; but finally became quiet to hear what their king would say to them.

He spoke tenderly of the devotion of his people during the year that was past, and claimed their loyalty for the new year that lay ahead, promising to serve them lovingly and well.

"And, my people," he went on, "let us pray earnestly to God that this may be a year of peace, a year when no war shall sadden our homes and bring hatred into our hearts. Let us live so honorably and exercise so much patience that our neighbors shall find no cause for war. Let us reduce our army so that the soldiers may cultivate their fields and tend their flocks. And thus let us make this year a year of progress and prosperity and happiness."

The messengers listened eagerly. They looked at one another first in surprise, then in joy. "The rumor was false!" they said with one voice. "The rumor was false!"

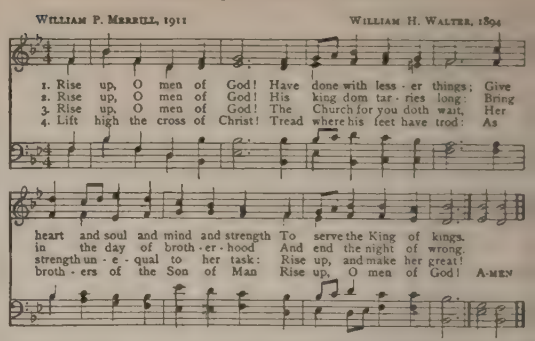
Because there was now no need for secrecy they took ship boldly for their own land. What good news they had to bring! How their king and the people would rejoice!

"What a joyous new year this will be!" they said to one another. "A new year of peace and goodwill and happiness! A new year without fear! A new year of progress!"

"And who knows," the most thoughtful continued, "but that such a year may show us the way to ever greater new years until, perhaps, the angel's 'Peace on earth, goodwill among men' may be found over all the earth."

HYMN: "Jesus Shall Reign Where'er the Sun" (Tune: Duke Street, L. M.)

Rise Up, O Men of God


WILLIAM P. MERRILL, 1911
WILLIAM H. WALTER, 1894
1. Rise up, O men of God! Have done with less - er things; Give
2. Rise up, O men of God! His king dom tar - ries long; Bring
3. Rise up, O men of God! The Church for you doth wait, Her
4. Lift high the cross of Christ! Tread where his feet have trod: As
heart and soul and mind and strength To serve the King of kings.
in the day of broth - er - hood And end the night of wrong.
strength un - e - qual to her task: Rise up, and make her great!
broth - ers of the Son of Man Rise up, O men of God! A-MEN

—From Hymnal for American Youth.
Courtesy, Century Company.

JANUARY SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

Nineteen hundred thirty is before us with all of its blessings and all of its work to do. May we with our youth, see new visions, launch into new adventures, and be blessed with new and helpful achievements for the bringing in of Christ's Kingdom.

With the Toronto Convention ahead of us, with hundreds of youths and leaders giving themselves anew to a rediscovery of the mind, ministry, and purpose of Jesus, may we in our churches give ourselves to a quest for and with our Master of life and to do our best in his great *ongoing* program of redeeming and transforming human life, and the building of his creative kingdom of beauty, love and truth into the structure of our modern world. Faith in Christ and his transforming power is the only way of life for us and our world. May we and the youth of our churches join in an earnest quest to find, follow, and share that Way!

During the last part of the past year, we built our worship experiences around the great touch-stones of Christian Citizenships. For the first three months in 1930, we are planning to continue our fellowship with the great Crusade with Christ Movement by giving special attention to the theme of *World Evangelism.* Evangelism is the heart and ultimate purpose of all our work. The three months ahead will bring power and recreated lives into our churches and communities.

For this month, we are using as our theme, "Be of Good Cheer." In the materials suggested the reader will readily see the reason for this theme in the first of the series on Evangelism. Incidentally, it might also be mentioned, that such a theme seems timely in a day when so many churchmen seem to be overcome by a spirit of defeat. On every hand one can hear people speak as though they were certain that the forces of evil are stronger than the forces of good. Let them join youth in experiences of worship around this theme; then they will find new heart and consequently lose their "blue-Monday" spirit of, what's the use?

January 5

THEME: "*Be of Good Cheer; Thy Sins Be Forgiven Thee.*"

CALL TO WORSHIP:

No, when the fight begins within himself
A man's worth something. God stoops over his head,
Satan looks up between his feet—both tug—
He's left himself, i' the middle; the soul awakes
And grows, prolong that battle through his life
Never leave growing till the life to come.

—BROWNING

MNS: "Dear Lord and Father of Mankind"
(Choose a hymn of confession)

AYER:
ite Captain of my soul, lead on;
llow thee, come dark or dawn.
y vouchsafe three things I crave:
ere terror stalks, help me be brave!
ere righteous ones can scarce endure
siren call, help me be pure!
ere vows grow dim, and men dare do
at once they scorned, help me be true!
—ROBERT FREEMAN

IPTURE: Refer to the Scripture where Jesus said, in healing a man, "Be of good cheer; thy sins be forgiven thee." Choose other Scriptures that give assurance of the remission of sin through Jesus Christ.

LK: "Overcoming my lesser self—finding my best self."

OTATIONS:

"Sin is a misuse of a good function."

"He that labors is tempted by one devil and he that is idle by a thousand"—Italian Proverb.

"He who sacrifices an ultimate good for an immediate pleasure is more than a sinner; he is a savage."

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"Be sure your sins will find you out."

"My neighbor was mean and cruel to his family and ruthless to those who lived nearby. All at once he changed. Now he is kind and a new creature. He is a new man. He says that Jesus made the difference. As the years pass, my wonder and my faith increase—I want what he has."

"Jesus not only saves us from our sins but keeps us from sinning."

YMN: "Still, Still with Thee"

LOSING MEDITATION:

On the battleground of my personality
e conflict between my lesser self and my
ue self is waging. To follow the leadership
my lesser self is sin; to follow on the way
my true self is life. Without this battle,
ersonality would not be possible. I would
t have God remove the battle, I seek his
lp through Christ as I go on to *Win.*

eace does not mean the end of all our striving,
Joy does not mean the drying of all tears,
eace is the power that comes to souls arriving
Up to the light where God himself appears.
y is the wine that God is ever pouring
Into the hearts of those who strive with Him,
ighting their eyes to vision and adoring,
Strengthening their arms to warfare glad and grim.
—From *The Warrior, the Woman, and the Christ*, Studdert Kennedy, published by Doubleday, Doran & Co. Used by permission.

ENEDICTION:

Almighty and most merciful Father; we
ve erred, and strayed from thy ways like
st sheep. We have followed too much the
vices and desires of our own hearts. We
ve offended against thy holy laws. We have
ft undone those things we ought to have
ne; and we have done those things which
e ought not to have done; and there is no
ealth in us. But thou, O Lord, have mercy
on us, miserable offenders. Spare thou
em which confess their faults. Restore thou
em that are penitent, according to thy prises declared unto mankind in Christ Jesus
r Lord. And grant, O most merciful Father,
r his sake, that we may hereafter live a
dly, righteous, and sober life, to the glory
thy holy name. Amen.
—THE GENERAL CONFESSION, 1552

January 12

HEME: "*Be of Good Cheer; It Is I; Be Not Afraid.*"
(Dealing with the problem of *suffering*)

ALL TO WORSHIP:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."
"I am the way, the truth, and the life."
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
"Whosoever drinketh of the water that I shall give him shall never thirst."

PRAYER:

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name, through Christ our Lord. Amen.
—GREGORIAN SACRAMENTARY (A.D. 590)

HYMNS: "I Heard the Voice of Jesus Say."
"This Is My Father's World."

SCRIPTURE: Select the Scripture that tells the story of the night the disciples were out in a boat, a storm came up, and Jesus appeared saying, "Be of good cheer; it is I; be not afraid." This is selected to set forth the whole problem of suffering in the world.

SUBJECTS FOR TALKS:

1. What is the purpose of suffering?
2. Why is there suffering in the world?
3. Is there less suffering today than 2,000 years ago?
4. Can Jesus relieve suffering?

SELECTED MATERIALS (for use in completing program):

Why Suffering in the World?

Here is a problem as old as life. No one has ever found a solution. Why must innocent children suffer and older people get more than their share? A few answers:

When God planned the great dream of personality, he took the one way to realize that dream—the power of choice. Without the privilege of choice, a human would be a mere machine. But to realize this great ideal of personal choice, suffering was and is inevitable. Some suffer in order that the best good of all may be realized.

On the other hand, suffering has been a great power for good. Cold air drove man to the textile and building industries. Physical suffering motivated great medical achievements. Suffering seems to give personality its rich glow and its great power.

Large proportions of suffering is traceable directly or indirectly to individuals themselves. World War was the result of human blunder; Mississippi flood caused by man settled near its banks and by agricultural pursuits on the great Mississippi Valley. Some facts which seem cruel are good. A fierce north eastern wind may wreck a vessel and cause 100 sailors to be drowned but at the same time bring water to 10,000 farms.

"Yet by far the greatest light upon the problem of pain comes from its effect upon the training of character. To recognize this is not to deny the deadening effect upon the inner life which pain sometimes has, nor the fact that physical disease often blunts the moral sense. It would be foolish to cloak these facts. Yet, with all this in view, who of us, looking back over his own experience, would not say that the illnesses through which he has passed and the sufferings which he has undergone, both for himself and for others, have been for his real betterment? They have admitted him to 'the Fellowship of Pain,' as Dr. Schweitzer has called it, and have in most cases helped to make more of a man of him.

"If the opportunity were in one's power to eliminate pain and sickness from human life altogether—looking at the matter from the point of view of the good of humanity as a whole—who would dare to say: Let pain, illness, privation, discomfort in every form, cease from this moment, with all that goes with them—the strength of endurance, the moral discipline, the ministries for relief, the sympathy and service which they awaken? What would supply the place of these in the education of character? We are fond of quoting, in disappointed or superficial moments, the well-known lines from the *Rubaiyat:*

Ah Love! could thou and I with Fate conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Re-mould it nearer to the Heart's Desire!

But if we should remold it to the heart's desire, minus suffering, misfortune, and every other ill, what sort of men and women would emerge? Poor, pampered, soft creatures, it is to be feared, with neither strength of character nor sympathy.

"No one would be so bold as to say that such considerations as these explain away the problem of human suffering, but they reduce its proportions and take some of the sting out of its intensity."
—From *The Humanity of God*, by John Wright Buckham, published by Harper and Brothers. Used by permission.

CLOSING MEDITATION (solo): "Art Thou Weary, Art Thou Languid?"

January 19

THEME: "*Be of Good Cheer; I have Overcome the World.*"

EXPLANATION: In this theme, we deal with a third great problem of life which concerns every person in the world. It is the problem of *death.* Does death end it all? "If a man dies, will he live again?"

CALL TO WORSHIP:

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure;
Until my will is one with Thine
To do and to endure.

Breathe on me, Breath of God,
Till I am wholy thine;
Until this earthly part of me
Glows with thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with thee the perfect life
of thine eternity." Amen.
—EDWIN HATCH

HYMNS: "Rock of Ages"
"My Faith Looks Up to Thee"

PRAYER: For Fullness of Life

Master,
Give us life today,
Life strong and triumphant,
Life full, free and *eternal.*

Give us the fullness of physical life,
In these the swift—perishing habitations of thy Spirit.

Give us the fullness of mental life
In these poor tools whereby we strive laboriously to think thy Thoughts again.

Give us the fullness of spiritual life—
The abounding glory of the knowledge of thine own indwelling,
Whereby in space and time we may live the *everlasting* life
Which is thyself.
—From a *Book of Prayers*

SCRIPTURE:
"Be of good cheer, I have overcome the world."

Select a number of Scripture passages on immortality and have them read thoughtfully and quietly.

STORY:

During the days of the war at Camp Meade, there was an experience which those who were present will never forget. A large group of soldiers assembled in the auditorium on a Sunday morning for worship for their last time before sailing for France. A leading pastor from New York preached and a Chaplain pronounced the benediction. Immediately the commanding officer arose and said, "My dear pastor, can you give me assurance that if these men go to France and give their lives that they will live again?" The pastor answered, but not to the satisfaction of the officer. All sat in silence. There were tears! Doubt!

Then, very quietly, a girl in the choir, rose and sang, "I Know that My Redeemer Liveth." The officer stood and said, "That satisfies," and he and his men went from that great room to the tasks of France.

Any of us can face any task with the assurance of that great hymn.

MEDITATION (solo): "I Know That My Redeemer Liveth"

BENEDICTION:

Open wide the windows of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and live thy spirit and thus live forever and ever.
—CHRISTINA ROSSETTI

January 26

THEME: *"Be of Good Cheer for . . . . Lo, I Am with You Alway, Even unto the End of the World."*

CALL TO WORSHIP:

I see all history pass by, and through it all
Still shines that face, the Christ face, like a star
Which pierces drifting clouds and tells the truth.
They pass, but it remains and shines untouched.
A pledge of that great hour which surely comes
When storm winds sob to silence, fury spent
To silver silence, and the moon sails calm
And stately through the countless sea of peace.
So through the clouds of Calvary—there shines
His face, and I believe that evil dies.
And good lives on, loves on, and conquers all—
All way must end in peace. These clouds are his.
They cannot last. The blue sky is the truth,
For God is love. Such is my faith and such
My reasons for it, and I find them strong enough.
And you, you want to argue? Well
I can't. It is a choice. I choose Christ.

HYMNS: "Jesus Calls us O'er the Tumult"
"O Master Let me Walk With Thee"

TALK: What is the primary purpose of our lives?

SCRIPTURE: Select passages that will show the purpose and meaning of life as revealed by Jesus. His promises to help us fulfill life's purposes.

LITANY OF PRAYER:

For the forgiveness of our sins in which we have delayed the coming of thy Kingdom and kept the doors of our hearts closed to its eternal appeal,
WE PRAY THEE, DEAR SAVIOR
For guidance in all our ways.
WE PRAY THEE, DEAR SAVIOR
That in our homes we may do our part, assume our responsibilities and enjoy our privileges that love, beauty, truth, and understanding may be the bonds of family life.
WE PRAY THEE, DEAR SAVIOR
That in our church, through eager worship, earnest study, and significant service we may increase in knowledge and love of thee and thy way.
WE PRAY THEE, DEAR SAVIOR
That in our life work, our play, and all other relationships we may be creative of the best in life, ever mindful of thy will and seeking to bring thy Kingdom to come.
WE PRAY THEE, DEAR SAVIOR

HYMN: "God is Working His Purpose Out"
or
"Lead On O King Eternal"

BENEDICTION:

The peace of God which passeth all understanding, keep our hearts and minds on the knowledge of the love of God, and of his Son Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us now and forever more. Amen.

Objectives of Religious Education for Youth

During the days when "Woodbine Willie," the late G. A. Studdert Kennedy, was in France as chaplain during those hard days of the war, he wrote his wife a letter setting forth his purposes for his son. They include very rich content and are printed here for the inspiration of leaders of youth.

"Make him a sportsman. Encourage him to play games and always to play the game.

"Teach him to despise cowardice and never to be afraid of anything or anyone save God.

"Teach him as soon as you can what his body is for, about his powers of procreation, and about the necessity of cleanliness in body and mind.

"Teach him to tell you everything about himself, and specially everything of that sort.

"Teach him that being a gentleman means using your life to serve and help your fellow men as much as ever you can, and it is dishonorable to desire only to make money and be comfortable. If he has brains teach him that he must use them to lead men on to better things, and to teach them a gentleman should choose one of the poorly paid but honorable professions.

"Teach him to love and reverence women. Encourage him when young to have plenty of girl friends, and to treat them as comrades and never to play with them and deceive them. Teach him that the man who deceives a woman is a scoundrel and that he must try to live straight.

"Last, and most important, about his religion. Teach him to love Jesus Christ as the pattern God-Man. Teach him that and leave him free. Don't force his religion in any way, especially if he has brains. There are bound to be in these coming years very rapid developments in Christian thought, let him go his way, and do not be pained or shocked so long as he keeps his love to Jesus Christ. If he wants to become a priest, let him, but never force him any way. Only teach him constantly that a gentleman must give not get, must serve and not be served.

"Guard him from vulgarity and snobbishness, and never let him speak contemptously of anyone or anything except a coward."

Training Leaders of Youth

One of the most effective means of leadership training and improvement is through regular meetings of the teachers of a department. The writer is acquainted with a church in Illinois in which the teachers of intermediates and seniors have met regularly once a month during the past year. They have made a re-study of the entire program of young people's work for their church, beginning with the problem of uncovering the needs and interests of the individual in each class and going through to the selection of courses of study that would meet in the most adequate way these needs. In the course of the year, it was necessary for them to follow certain definite courses of study. For instance, they studied a number of books of personnel work and personnel records. They studied books on the principles of leadership and just now they are launching out on a very thorough study of adolescent worship.

Furthermore, it is the custom to bring into this meeting vital problems which the teachers are facing in their classes from week to week. This gives the experience and vital touch of reality.

A religious educator who has the opportunity to observe this work, has said again and again that he has never seen a group of people grow so rapidly and with such good results as these teachers who have carried forward this very thorough study.

Specialized Leadership Training for Young People

The young people's organizations of Dayton, Ohio, have joined their forces for several years in the administration of a program of leadership training which is unique in many ways. An entire week is given to the event. The first meeting is held Monday evening, beginning with a banquet and running through until ten o'clock. Then the period of training is closed with a consecration service Sunday afternoon. The program aims to train young people in social leadership, in recreational leadership, in song leading, in the leadership of worship, and in discussion leading. Several years ago the secretary of the Y. M. C. A. had the names of some sixty young people who were able to go out and lead singing in different meetings in the city. It is proved to be a very effective method of training.

Anyone may secure the total minutes of this institute which includes, by the way, some very helpful program suggestions, by writing to W. A. D. Parks, Y. M. C. A., Dayton, Ohio. Price 50¢.

1930 and After

Plans for the Toronto Convention are being rapidly completed. There is a discussion outline for a workers' meeting now in print which leaders in the different church schools may secure. These discussion outlines plan to give to the local church leaders an opportunity to share in the important work of determining what should be included in a program of religious education for the four years following the Toronto Convention. There is also in the course of preparation, a discussion outline for use with youth. This should be printed in the very near future. Copies may be secured from your denominational or state council office or from the International Council. This will give your young people a chance to think with the youth of the continent on the great issues challenging the church today.

Youth in Cooperation

The young people of the various churches have a growing interest in cooperation. Working together in terms of common purposes is both necessary and profitable to the life of youth and of the church. Leaders of youth must give more thought to the best procedure by which this cooperative effort may best be utilized. Harry Stock, in his book *Church Work with Young People* suggests the following activities for late fall and winter as projects that may be carried out cooperatively:

A Christmas project, which would involve acts of service and friendship for the unfortunate. A careful study of the needy should be made. All of this should be followed up by some method of continued friendship. There could also be other features as: The singing of Christmas Carols, a Community Christmas tree, a great young people's Christmas service.

A Watchnight service, which would include a banquet, social features, a rich worship service, and a young people's communion service. See the article entitled, "New Years Eve" by Mr. Stock on page 19 of this issue.

A go to church emphasis, with joint advertising, and united planning of common features. A mass meeting for young people might start the campaign.

A great Valentine Party.

A series of programs which would center around the birthdays of national heroes.

A joint observance of Lent.

As to the method of organization and complete program of cooperative young people's work, *Youth in Cooperation* one of the resource pamphlets of the Christian Ques material would be helpful.

A New Book

Training Young People in Worship

Here is another book by the Pilgrim Press It bears the authorship of Erwin Shaver an Harry Stock.

It is more than a textbook: in a sense i is a handbook of worship for youth. The following chapter titles indicate the book's scope

The Nature and Purpose of Worship
The Psychological Bases
The Worship Program of Young People
Choosing and Using Themes
Varieties of Services
Prayer and Music
Other Elements in the Service
Developing Initiative
Preparing For and Leading Worship
Graded Worship Services
Series of Services
Services for Special Occasions

Buy your copy for $1.25 and read and stud it. The book was written for the Leadership Training Publishing Association.

ADULT DEPARTMENT PROGRAMS FOR JANUARY

*By Harold S. Chambers**

HEME FOR THE MONTH: *Appreciation of God's Gifts to Man*

January 5

HEME: *Appreciation for Great Leaders*

TRODUCTION:

To confine credit for great achievements to rselves seems to be one of man's weaksses. We do ourselves a good turn when e discover that others have contributed to r present state of happiness. Those who ve gone before us doubtless did the best ey could with the facilities available to em. We are sometimes driven to wonder nether we are doing as much as they in nsideration of the "where with all" which e have.

STRUMENTAL PRELUDE: "Faith of Our Fathers"

PENING STATEMENT:

Because we too often lose sight of the fact at men and women of olden times have en indispensable to the success of Chrisan civilization as it is today, we desire this orning to direct our attention in a meoriam to them.

CRIPTURE: Acts 7:1-50, or Hebrews 11:1-40

ALK:

Have some capable person give a short lk in an attempt to show how the lives f the great characters have been blessings us. Concrete examples taken from the ible and secular history should be used, ich as John, Paul, Lincoln, Wilson, Livingone, Luther, etc.

RAYER THOUGHT:

Thanks for preservation of history of en and women in ancient times who have ied to live God's way. Appreciation for the ntribution these individuals have made to e world, especially that a pure race should e preserved out of which should come the avior of men. Help us to revere them and profit by their experiences. May this hallenge make us so to live that our posterty shall honor us as we honor our foreathers.

UGGESTED HYMNS†:

"Faith of Our Fathers," No. 269
"For All the Saints Who from Their Labors Rest," No. 298
"From All Thy Saints in Warfare," No. 203
"Marching with the Heroes," No. 201

January 12

HEME: *Appreciation for Our Children*

NTRODUCTION:

In these busy days we get in the rush of nings to such an extent that we often do not hink of expressing our feeling of appreciaion for our children. We love them, of ourse; but do they know it? It will be ell for us to think of this and resolve to e more expressive of our feelings for them.

NSTRUMENTAL PRELUDE: A well-known children's hymn

OMMENT:

Special days of the year are set aside in hich children are honored. Programs on hese days are usually composed of parts endered by the children. Perhaps a true elebration for children would be one in hich parents took part. In our worship this norning we shall try to create within our earts a genuine feeling of appreciation for hildren, God's gifts to men.

Up to me sweet childhood looketh,
Heart, and mind, and soul awake;
Teach me of thy ways, O Father!
For sweet childhood's sake.

In their young hearts, soft and tender,
Guide my hand good seed to sow,
That its blossoming may praise thee,
Whereso'er they go.

Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be taught by thee.

Father, order all our footsteps,
So direct our daily way,
That, in following me, the children
May not go astray.

—ANONYMOUS

SCRIPTURE: Matthew 18:1-10

PRAYER:

Believing that every child brings into the world the possibilities of a noble, Christlike character, and that he has a right to every opportunity for the full development of these possibilities, I pray that I may so live and serve, so grow in love like Him who took the children in his arms and blessed them, that I may offer a life that shall be the means of saving boys and girls for Christ.

HYMN SUGGESTIONS:

"O Jesus, I Have Promised," No. 138
"Tell Me the Stories of Jesus," No. 94
"Fairest Lord Jesus," No. 122
"In Life's Earnest Morning," No. 142
"All the Happy Children," No. 288

January 19

THEME: *Appreciation for the Church*

INTRODUCTION:

In these days of economic activity, we are likely to forget the part the church has played in bringing civilization to its present status. In law, in medicine, in education, in ethics, in social reorganization, and nearly every other phase of life, the church has played a vital part, often taking the lead. Let us praise the church for her work.

SCRIPTURE: Revelation 2:1-7

HYMN SUGGESTIONS:

"The Church's One Foundation," No. 273
"Glorious Things of Thee Are Spoken," No. 274
"I Love Thy Kingdom, Lord," No. 275
"Blest Be the Tie that Binds," No. 277

POEM:

Jesus, with thy church abide,
Be her Savior, Lord, and Guide,
While on earth her faith is tried,
We beseech thee, hear us.

May she guide the poor and blind,
Seek the lost until she find,
And the broken-hearted bind;
We beseech thee, hear us.

Save her love from growing cold,
Make her watchmen strong and bold,
Fence her round, thy peaceful fold;
We beseech thee, hear us.

May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight;
We beseech thee, hear us.

TALK:

Have some capable person give a short talk concerning the accomplishment of the church since the Reformation (peace, education, legislation, etc.).

SOURCES: *Literary Digest, World's Work, Atlantic Monthly.*

PRAYER SUGGESTION:

Thanks to God for the spirit which has contributed to the success of the church. Thanks for those great leaders who have stood for the eternal truths which have kept the church above the world. Pray that a greater spirit of unity may prevail among the churches of today and that actual union may be realized.

January 26

THEME: *Appreciation for Our Christ*

INTRODUCTION:

The month of worship services on appreciation is fittingly brought to a climax in expressing appreciation for Christ. We ought to think of the many blessings which men and women, Christian or otherwise, are receiving constantly, because of Christ. The whole world is now beginning to feel the influence of him who gave his life for it.

INSTRUMENTAL PRELUDE: "In Christ There Is No East or West," or "The Whole Wide World for Jesus."

SCRIPTURE: Matthew 16:13-20, or John 1:1-18

HYMN SUGGESTIONS:

"We Would See Jesus," No. 95
"Tell Me the Stories of Jesus," No. 94
"I Think When I Read that Sweet Story of Old," No. 97
"I Met the Good Shepherd," No. 107
"There Is a Green Hill Far Away," No. 108

SUGGESTIONS FOR SHORT TALK:

Jesus, the Light of the World
Influence of Teaching of Jesus on the World
What Jesus Means to Me
The King and His Kingdom

SOURCES: Fosdick, *Manhood of the Master*, Association Press, New York. Price $1.15.
Bosworth, *Life and Teachings of Jesus*, Macmillan Company, New York. Price $1.75.

PRAYER SUGGESTIONS:

Thanks to the Father for sending his Son into the world that the world through him might live. Thanks to him for his message of salvation and for his interpretation of life which has made life a thing to be desired. Pray for greater understanding of the teachings of Jesus and wisdom to impart them to others. Pray for a continuous appreciation for Christ.

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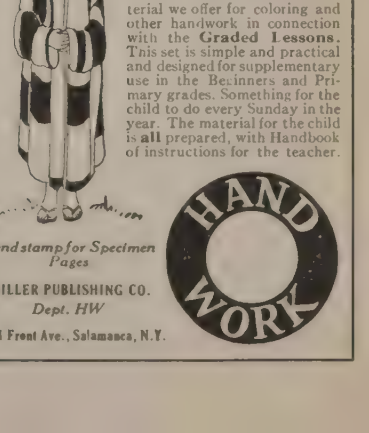
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HAND WORK

*General Secretary, Kent County Sunday School Association, Grand Rapids, Michigan.
†Hymn numbers refer to *Hymnal for American Youth.*

JANUARY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Marion L. Norris

Inasmuch as the members of the adult department have opportunity to worship in the church services which are, as a rule, prepared primarily for them, it is wise to build the church school worship programs to meet in so far as possible the worship needs of the younger groups participating. It is suggested that the church school superintendent together with the department superintendents, or teachers of the various classes uniting in this worship service, help the adolescent groups to be responsible for at least a portion of the preparation of the programs as well as for participation on Sunday morning. Wherever junior and primary classes are present, plans for their participation through hymns, stories, Scripture, and offering should be included.

The first Sunday's program might well be prepared by a young people's class, with the aid of or under the supervision of an adult teacher or counselor, at least two weeks in advance so that each individual and group given a special part might become familiar with the words or music and have time to enter into the genuine worship experience in advance, and thus help to lead the group more thoroughly into the worship experience for which the program has been built.

It is further suggested that adolescent classes or committees and their leaders will find much valuable assistance in *Training Young People in Worship* by E. L. Shaver and H. T. Stock, published by the Pilgrim Press, 14 Beacon Street, Boston, Mass., price $1.25. For the benefit of those unable to secure this book at once, the following suggestions are taken from page 167.

General Principles

1. It is seldom wise to ask a beginner to make his first start by conducting the whole service or by bearing the chief responsibility. Let him take a minor part the first two or three times.
2. When a committee is made responsible for a series of services, it is well to appoint some persons who have had experience and others who have had none.
3. The adult counselor should give particular attention to those who are new in this form of expression.
4. Not only in arranging for the meetings but in the actual conduct of them several persons may work together. Arrange it so that two persons will lead a meeting, one of them an "old hand" and the other a beginner.

Theme for the Month: *Appreciation for Our Church.* The related themes for each Sunday may be:

First Sunday: *Beginnings of the Christian Church*

Second Sunday: *Beginnings of Protestantism*

Third Sunday: *Beginnings of Our Denomination*

Fourth Sunday: *Beginnings of Our Local Church*

Note:—If the worship committee desires to recognize the New Year with its opportunities and responsibilities, appropriate prayers and responsive readings will be found in the January junior worship programs in this issue. Themes for talks or stories of the new year may be readily secured by the committee.

Instrumental Prelude: This should be a worshipful selection played softly, beginning at least two minutes before the time for the school to open so that people may feel the reverent atmosphere on entering the room, stop talking, and begin to worship at once. If no special music of the right type is available, a hymn such as "Faith of Our Fathers," "I Love Thy Kingdom, Lord" or "The Church's One Foundation" may be used as a prelude and also as the opening hymn. A simple hymn played worshipfully is far better than elaborate music poorly rendered. "Jazz," whether instrumental or song, should never be used for it appeals to our muscles and not to our spirits and hinders rather than helps us to commune with the Heavenly Father.

Call to Worship: Appropriate Scripture passages, in keeping with the theme for the month, or one of the following may be used as a call to worship. It is often helpful to use the same one throughout the month. If it cannot be made available for all on program or blackboard, it can be learned in advance by one class or group which can lead the first Sunday.

1. *Leader:* The Lord is in his holy temple.
   Response: Let all the earth keep silence before him.

2. *Leader:* "O thou, whosoever thou art that entereth this house, be silent, be thoughtful, be reverent, for this is the house of God. Leave it not without a prayer to God for thyself, for those who minister, and for all who worship here."

3. *Leader:* "Jesus with thy church abide,
   Be her Savior, Lord, and Guide:
   Response: "We beseech thee, hear us.
   Leader: "May her lamp of truth be bright,
   Bid her bear aloft its light,
   Bring all nations clearer sight:
   Response: "We beseech thee, hear us.

Hymns: All hymns should be selected in keeping with the theme. The following are suggestive:

"The Church's One Foundation"
"I Love Thy Kingdom, Lord"
"True-Hearted, Whole-Hearted"
"O Worship the King"
"Faith of Our Fathers"
"O God, Our Help in Ages Past"
"A Mighty Fortress Is Our God"
"Lead on, O King Eternal"
"I Would Be True"
"Dare to Be Brave, Dare to Be True"

Offering: The offering should be a part of the worship service. The service given in the January junior programs could well be used with any adaptations the committee wishes to make. In case the primary department is with the others for whom the program is planned, the hymn "Father, We Thank Thee" (words and music given on page 28 of the November 1929 *Journal*) may be substituted for "Bless Thou the Gifts our Hands Have Brought."

January 5

Center the emphasis of Scripture in talk and story about Paul, using such references as the following: Acts 7, 58-60 to 8:1; 9:1-22; 26; 28:16-31; 28:28; if his missionary journeys are included, Acts 13:4 to 14:28; 15:40 to 18:22; 18:23 to 21:17. In no case should long Scripture passages be read, but a portion of the story of Paul, his efforts at starting the Christian church, and the hardships he endured, can be carefully prepared in advance and told in an interesting way by different pupils, with a closing talk, probably by an adult, on the secret of Paul's courage and how his life of sacrifice, suffering, faith, and attainment can inspire and urge us on to do our best.

He found life a pattern
Woven by the Law
And men colorless threads in the fabric:
Save one,
Whose face shone
While jagged stones carved the last darkness.
And Another,
Whose light and voice
Illumined a desert road.
Thereafter,
Frail but unafraid,
He journeyed into the dawn—
Tearing the pattern to shreds
To free souls
From the tyranny of the dark.

—Earl B. Marlatt

January 12

The story of Martin Luther can be found in histories, encyclopedias, and church literature. Your pastor can help you to locate material for interesting stories and talks which may be given by different pupils. The concluding talk should include appreciation for what Luther did for the Christian church, what his heroic efforts mean to us, ways in which we can show our heroism in everyday work and play, and might close with the following prayer:

"Guide me, teach me, strengthen me, till I become such a person as thou wouldst have me be; pure and gentle, truthful and high-minded, brave and able, courteous and generous, dutiful and useful."

—Charles Kingsley in *The Meaning of Service.*

"Here is the truth in a little creed,
Enough for all the roads we go:
In Love is all the law we need,
In Christ the only God we know."

—Edwin Markham

January 19

From your pastor or denominational headquarters secure information about the beginnings of your denomination, the outstanding leader who helped to bring it about, and the service which the denomination has rendered at home, and through its missionary work in other countries of the world. Emphasis should be placed on the present needs of the church and the work your church should be doing in the program of your denomination.

All roads that lead to God are good;
What matters it, your faith, or mine;
Both center at the goal divine
Of love's eternal brotherhood.

A thousand creeds have come and gone:
But what is that to you or me?
Creeds are but branches of a tree,
The root of love lives on and on.

Though branch by branch proves withered wood,
The root is warm with precious wine:
Then keep your faith, and leave me mine;
All roads that lead to God are good.

—Ella Wheeler Wilcox
From *Poems of Progress*
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Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wonder far
But God will bring him where the Blessed are.

—Henry van Dyke

January 26

Secure information about the beginning of your own local church, when it was organized, by whom, and to meet what special needs in the community. Perhaps one of the older members can furnish material, or even give a brief talk on the service the church has rendered. Survey the needs of the community today and discover in what specific ways it can enter into the program of vital Christianity. The climax of the service should be in a talk given by some outstanding local leader on entering into cooperative relationships with the other churches of the community to bring about a program within the

urches to meet the needs of the children d the young people, and to enlist them as wer before in the Christian activities of both lividual church and cooperative church re- ionships. Possibly this might culminate a joint evening service planned for and by e young people of the entire community, cked by the pastors and Sunday school perintendents.

David Lipscomb is quoted as saying: Christianity has given us better hogs and tter horses and better cattle and better rms and better society and better civiliza- on. No country without the *Bible* has ever d a mail system, a telegraph system, a bank stem, or even a two-horse wagon, until the *ble* got there. No infidel can be persuaded live in a country that has no *Bible*." Have e churches of your community developed in eping with other lines of progress? If t, what can now be done to help bring em to the place of leadership and service hich they should be occupying?

"One church, one all-harmonious voice,
One passion for thy high Employs,
One heart of gold without alloys,
One striving for the higher joys,
One Christ, one Cross, one only Lord,
One living of the Holy Word."
—JOHN OXENHAM

"A mightier church shall come, whose covenant word
Shall be the creeds of love. No 'credo' then—
'Amo' shall be the password through the gates.
Man shall not ask his brother any more,
'Believest thou?' but 'Lovest thou?' and all,
And all shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul."
—HENRY B. CARPENTER

"When duty comes a-knocking at your gate,
Welcome him in; for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door."
—EDWIN MARKHAM

he Book and Church and Day are given
or man, not God,—for earth, not heaven,—
he blessed means to holiest ends,
ot masters, but benignant friends.
JOHN G. WHITTIER

"Abou Ben Adhem" by Leigh Hunt may be ecured in any library.

Projects

In connection with this month's programs everal projects may be carried on by the oung people and boys and girls: securing nformation for the various themes, by seeing ndividuals, looking up material in the library, nd writing to the denominational headquarters. Pictures might be secured of the lenomination's founder, of those who started he local church and of the earlier structures n case there has been more than one building, and all arranged in an exhibit or in oster form accompanying the weekly announcement of the church school service, and laced in the rear of the church or the entry, o interest both members and friends who hould be participating in the church school.

"What church is this?" is now adays a requent question on the lips or in the minds f the many tourists passing through small as ell as large towns. Does your church have ts name over the door, or on the corner stone, r on the bulletin board? Many a time the ame Grace Lutheran, or First Baptist, or Westminster Presbyterian, has recalled to a asserby his own home church, and has erved as a link to invite him in to a service, r to take him back to his childhood memoies and a new realization of what his church hould be meaning to him today. Cannot one roject for the month be not only to see that he name of one's church is distinguishable, ut that in every way possible both exterior nd interior are made more attractive for hurch and church school?

Music of the Christmastide

(Continued from page 9)

Christmas Carols. Music, words, color illustrations. (Macmillan) $2.00.

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Ten Christmas Carols for Young and Old, Gerrit Smith. No. 6314. 15¢.

Ten Christmas Carols. Gerrit Smith. No. 4761. 12¢.

Six Old French Carols. Two sets. No. 5240-41. 8¢ each.

SPECIAL NUMBERS:

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"Stille Nacht," German. No. 12682. 12¢.

"Puer Natus in Bethlehem," Latin-English. Two part. No. 643. 15¢.

"Mary Kept All These Things," Edward Shippen Barnes. Four part. No. 14041. 12¢.

"Christ Your King Is Born," Burdett. Four part. No. 13427. 12¢.

"Unto Us a Child Is Born." Biblical anthem for minister and choir. Williams Arms Fisher. Four part. 25¢.

"Sing We Noel," 16th Century French. Soprano. No. 11575. 12¢.

"Russian Carol," Rimsky Korsakoff. No. 12848. 15¢.

Published by Gray and Company. (Order by number)

"Christmas Carol from Lapland." Trad. No. S. C. 101. 12¢.

"Christmas Cradle Song," Schumann. No. S. C. 112. 12¢.

"Carol of the Beasts," Lutkin. No. C. M. R. 659. 10¢.

"The Child Jesus," Schumann. No. S. C. 46. 12¢.

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Records and Reports

(Continued from page 25)

erable number of permanent withdrawals are for unsatisfactory reasons, or when there is a large number of temporary withdrawals on account of three or more absences for unsatisfactory reasons, the superintendent has his own barometer of success. If he is desirous of improving his school, he must be constantly on the alert to reduce their number to a minimum. He should have in operation a follow-up system which will not allow a single absence to go by without the reason being known. Such follow-up will work marvels in reducing the number of absences.

* * * * * *

The permanent record card of each pupil will furnish valuable data to the superintendent and his co-workers in the pursuit of their work. On this card should appear something of the pupil's life history—date of birth, baptism, church membership, members of family, record of progress in public school, record of progress in church school, and so forth. It will furnish the basis for adapting the work of the school for each individual.

The record of age and public school progress, for example, should help in making the pupil's classification in the church school. Many schools are adopting the practice of grading the pupil in the church school on the basis of his grade in public school. The writer believes that, considered from all angles, this is the most satisfactory basis for grading. It does, however, create occasional difficulties. Sometimes the work a pupil does in church school is better or worse than his average performance in day school. This may be so pronounced as to require special consideration. And what of the pupil who skips a grade in public school, or fails to be promoted? In all such cases the general rule should be applied with discretion. Make exceptions where exceptions seem advisable, but only on adequate grounds. The permanent record card should help give the data on which such decisions may be based.

* * * * * *

We must conclude then, that a good system of records is essential to the educational improvement of the school. And a good secretary is essential to a good system of records. He holds one of the most important offices in the school.

A superintendent will do well to devote a liberal share of his time to the supervision of his record system. Most elements in it should be reduced to a routine. It should provide such data as are needed for educational administration, and no data which are not needed. It should provide for such regular reports as will enable the superintendent to see the progress of his school at a glance, for each week, month, quarter, year, or any other periods into which the work may be divided.

Reports are the orderly arrangement of the data revealed by the records, and it should be possible to take off an accurate report at any time with a minimum of effort. In addition to the regular reports to the superintendent, there should be quarterly or annual reports to the church as a whole, and to the denomination and the council of religious education as requested. The making of such reports represents no great "chore" if good records are well kept.

See Special *Journal* offer on page 37.

What's Happening in Religious Education

EV. HAROLD M. GILMORE has recently taken up his duties as general secary of the Colorado Council of Religious ucation. He goes to this field of service h a rich background of practical and demic experience. He holds an M. A. gree from Northwestern University and a D. from Garrett Biblical Institute. He s for five years director of religious educan at Trinity Methodist Episcopal Church, nver, and has served for one year as field ecutive for the Boy Scouts Movement.

IR HAROLD and Lady Mackintosh of Halifax, England, were guests at a luncheon, on October 15, given by Mr. and Mrs. igh R. Monro, of Montclair, New Jersey. is is the first visit of Sir Harold Mackintosh the United States since his election as esident of the World's Sunday School Asciation at its convention at Los Angeles, in 28. For many years he has been closely sociated with Sunday school work and in s present position represents a constituency 33,014,952 persons in the Sunday school mbership of the world.

MR. HORACE E. COLEMAN'S achievements in Japan, as representative of the orld's Sunday School Association in that untry for fourteen years, have made a sting contribution to the field of religious ucation in that country.

Under Mr. Coleman's wise guidance the owing efficiency of the national association Japan, and the coming of a large delegation om Japan to the World's Sunday School nvention in Los Angeles led to the decision at the national association might function der the exclusive direction of Japanese orkers.

When Mr. Coleman took up his work in pan there had been no educational train- for Sunday school work. Early in his ork, a teacher training course was mapped t, study texts were issued, and the first mmer training school was held in Karuiwa in 1916. He also led in the organization the first city training institute in Tokyo, nich later became the pattern for similar stitutes in other cities. Under his leaderip the first daily vacation Bible schools ere instigated, and institutes for training achers for this field were planned. He pubished the first leaflet and handbook for this ork, and two lesson texts were also prepared der his supervision. In addition, Mr. Coleman took the lead in the preparation of the w graded lesson system of eleven years, e texts of which were written by Japanese.

Mr. Coleman's ability as a leader and organizer was evidenced at the time of the ghth World's Sunday School Association in kyo, in 1920, when many heavy responsiilities were assumed and a splendid comittee organization effected. The Religious ducation Exhibit, one of the most successful hich has ever been shown, was planned tirely under his supervision.

Mr. Coleman was for years a member of the ecutive Committee of the America-Japan ciety in Tokyo, as well as of the Pacific Association, and the English-Speaking ciety. His interest in international affairs d him to organize the Japan Committee for ar East Relief, which Mr. Vickery characterized as one of the most distinguished any country. His work for the Japanese took him on one trip to China and three trips to Korea, on one of which he gave a course of lectures at the All-Korea Sunday School Convention.

Mr. and Mrs. Coleman were interested in everything pertaining to the best life of Japan, and were connected with most of the clubs and organizations of Tokyo. Their home was a place where people of widely varied interests met and came to know each other. The rich friendships and experiences of these years will be a wonderful background for the work of international goodwill which they hope to promote by the organization of a Far Eastern Bureau of International Understanding. The program of the bureau includes lecture tours in this country by influential Japanese, visits and study tours by teachers, and the promoting of carefully selected parties of Americans to the Orient. Mr. and Mrs. Coleman, themselves, will be available for lectures for churches, business clubs, and women's clubs, for the promotion of this broad goodwill program.

IT is to H. Wallace Noyes, a pioneer builder of Sunday schools in Portland, Maine, that the young people of Immanuel Baptist Church have dedicated their room with a ceremony of unveiling a bronze tablet inscribed with words expressing their love and admiration for their "best friend." After twenty-three years of constructive service as a Sunday school superintendent Mr. Noyes submitted his resignation with the request that a younger man be elected to take his place. The first year of Mr. Noyes' connection with the Sunday school showed an enrolment of 225 members. Today the enrolment of the Immanuel Baptist Church school is over 1,300.

Since 1910 Mr. Noyes has been the Maine delegate to the World Sunday School Association Convention, attending the meeting that year in Washington, D. C.; in 1913, in Zurich, Switzerland; and succeeding ones in Tokyo, Japan; and Glasgow, Scotland. He was also a delegate to the First Christian Endeavor Convention, held in London in 1900, and represented Maine at the Baptist World Alliance at Stockholm, Sweden, a few years later.

Throughout his years of service he has seen the transition of crude teaching methods with inadequate equipment to the present day system with its staff of well-trained teachers, suitable facilities, and modern methods for the religious education of children, young people, and adults.

MISS ELSA K. R. VON RUECAU, director of religious education for the Denver Presbytery, has been appointed to the headquarter's staff of the Presbyterian Board of Christian Education, Philadelphia.

REV. NEHEMIAH BOYNTON, D. D., former national moderator of the Congregational Churches, has been retained by the Chicago Theological Seminary as a special lecturer on "The Minister and His Message in Contemporaneous Life."

Dr. Boynton's lectures, which will be given over a three month period, are based on his forty-seven years in the ministry, during which he has served in alm. ost every post of honor that his church could offer him.

THE Sixtieth Anniversary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church at Columbus, Ohio, October 27 to 30, gave startling proof of the present attitude toward missionary work. The mere fact that hundreds were turned away from each session and that overflow meetings were crowded to the doors was evidence that even the national committee on arrangements which had provided for seating three thousand in Memorial Hall had not imagined the force of the appeal which brought over six thousand delegates from all portions of the continent and from foreign countries. Bishop McConnell and John R. Mott spoke at the opening sessions. The programs had many interesting features but perhaps the most unique and impressive was the sunrise communion service on the thirtieth. The various parts of the communion set were especially designed for this service and sent as gifts to the Society from the nineteen different countries where it is at work. At five-thirty in the morning the hall was filled to capacity though the service did not begin until six-fifteen. As soon as communion was received, the individual left the hall to make room for others. They continued to come until nine-thirty a. m. Each of the four thousand communion cups, the gift of China, had been used once in a similar service by Chinese Christians and each communicant at Columbus carried her cup away with her, thus cementing more firmly the link between the Christians of Occident and Orient.

STERLING College, Kansas, is rendering a large service for volunteer workers in the field of religious education in Rice County. The college conducts, each year, a week's institute in religious education, furnishing the services of its instructors and keeping the records through the registrar's office of the college. The institute work opens at 10:00 o'clock and continues until 4:00 o'clock, with one hour for lunch. Thirty-nine Sunday schools of the county, out of forty-one, were represented last year. Among them were listed the schools of thirteen different denominations.

REV. AUDREE M. THOMAS has accepted the position of director of religious education in the Munsey Memorial Methodist Episcopal Church, South, Johnson City, Tennessee. Rev. Thomas is a graduate of the Theological and Graduate Schools of Emory University. His new duties were assumed October 1.

THE Division of Plays and Pageants of the Methodist Episcopal Church, 740 Rush Street, Chicago, Illinois, has announced the opening of a circulating library service. Leaders in the field of drama in the church will find this new branch of work both helpful and convenient, and are urged to offer suggestions as to titles which should be added to the library. New volumes will be circulated as fast as the budget will permit. The charge for rental of books will be two dollars (deposit, to be refunded at termination of service), and fifty cents per year, to cover cost of upkeep. The library pays the postage on sending books out, and the patrons pay return postage. Not more than two books may be taken out at one time, and books may be retained a week, excluding time occupied in transit.

THE National Council for the Prevention of War, whose address is 532 Seventeenth Street, N. W., Washington, D. C., has prepared especially for use in Sunday schools and on church bulletin-boards, Peace Pact posters, done in the national colors and in two sizes. In view of the importance of keeping the Peace Pact in the thought of people everywhere, the council has arranged these posters and hopes that Sunday schools will use them. Prices will be given on request.

AN anti-missionary society in Turkey was ordered by the government to disband when it applied for official sanction. The society was aimed at American and French schools particularly, and the purpose was to drive them from Turkey.

MR. J. W. HOLLISTER has recently come to the Johnson Memorial Methodist Episcopal Church in Huntington, West Virginia, to serve as director of religious education.

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An American of Jamaican Descent

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MRS. JEANNETTE W. EMRICH, Associate Secretary of the Commission on International Justice and Goodwill, last summer spent about three months in Europe, where she represented the Committee on World Friendship Among Children of the Federal Council of Churches in establishing international contacts. Fifteen of the European countries have formed Committees on World Friendship Among Children, similar in many ways to the American Committee that has carried through the two friendship projects with Japan and Mexico.

The International Committee now includes eighteen countries and it is hoped that a project in which the children of these countries will unite can be developed during 1931. No decision as to the country has yet been made but China, India, Russia, and one or more of the South American countries have been suggested.

England has already appointed the officers and members of her committee and plans to carry on a project during 1930 with the children of some European country. Holland and Belgium have agreed on the wisdom of an exchange goodwill project between the children of the two countries. The year 1930, when Belgium is celebrating the hundredth anniversary of her freedom from Holland, seems to be an ideal time for this project.

DORRANCE AND COMPANY, Philadelphia publishers, have announced that they will give a prize of $1,000 plus royalties for the "Uncle Tom's Cabin of Prohibition." The sole condition of this prize novel contest, which is open to all, regardless of race or residence, is that the manuscripts submitted must deal with prohibition in the United States. Prohibitionists and anti-prohibitionists may compete. The only editorial requirement is for original work, in the English language, typed, between 50,000 and 100,000 words in length. The manuscript must be sent to the Prohibition Contest Editor, Dorrance & Company, Philadelphia, Pa., not later than June 1, 1930. The award will be announced and the prize given the same month. The winning novel will be published in September.

IN the Inter-Methodist Men's Council, which will meet in Louisville, December 5 and 6, there will be representatives of both the Methodist Episcopal Church, and the Methodist Episcopal Church, South. This will be the first time the two churches have convened together since 1848, when they split over the slavery question.

AN international gathering of school children, the third of its kind, was held from August 8 to August 24 at Bedales School, Petersfield, England. Although previous schools on the same lines have been held in France and Germany, this was the first held in England. There were about 50 German, 50 French, and 50 English boys and girls present. The Bedales School, with its large grounds and pleasant country situation, provided a convenient center from which educational tours to many places of historical interest were made. There were separate houses for boys and girls and for the leaders of the parties. The program included two hours' language study each morning, games, sports and excursions in the afternoons, and in the evening entertainments in three languages. The gathering was under the direction of Miss E. M. Gilpin, of the Hall School, Weybridge.

THE announcement has been made of the appointment to the staff of the Kansas Council of Religious Education of Rev. Roger Winger. Rev. Winger comes to his new position from a pastorate in Wellington, Kansas.

THE Japanese Association of New York has recently received from the Education Association of Japan a large assortment of remarkable art work, the product of Japanese children. These articles have been packed in six cases (3 x 2½ x 2½ feet), each case containing a complete assortment of all the types of work. A single case provides a highly interesting exhibit suitable for schools and churches. Those desiring to arrange for such an exhibit can secure one or more of the cases, the only cost being that of transportation. Requests should be sent to the Japanese Association, 1775 Broadway, New York City.

RECENTLY a school for parents was held in Norman, at the University of Oklahoma. At the present time a plan is being worked out whereby a school for parents may be held in all the eight districts of the state. No charge will be made to those attending, and some of the greatest educators, both at home and from afar, will be teachers.

THE complete transfer of all work and property of the North China mission of the American board of commissioners for foreign missions into Chinese control is announced by Dr. Wynn C. Fairfield, secretary of the board. This transfer is said to give full recognition to the nationalistic aspirations expressed by the Chinese Christians of the North China mission in May when their representatives drafted a constitution for an indigenous or purely Chinese church organization. The American board is the foreign mission agency of the Congregational churches in the United States. The churches of the North China mission through their new constitution have established their own independent ecclesiastical organization under the name of The Promotional Board of the Chinese Congregational Churches of North China. This board will control, either through gift or loan, all property of the American board in North China except the residences of the missionaries. The missionaries themselves will be loaned by the American board and will be entirely responsible to the Chinese board.

PROFESSOR Reinhold Niebuhr, according to an announcement just made by the Federal Council of Churches, has been appointed chairman of its Commission on the Church and Social Service, for the present quadrennium.

WHAT a distinguished Methodist layman calls "the most important event in the history of British Methodism since John Wesley," now seems to be upon the immediate horizon, namely, the union of three Methodist bodies.

An Act of Parliament has been passed and has received royal assent authorizing the union of the Wesleyan Methodists, the Primitive Methodists, and the United Methodists, the three leading branches of British Methodism. The final consummation will take place in 1931 if seventy-five of the three bodies approve, as seems altogether probable.

A SEMINAR on the Relation of Catholics, Jews, and Protestants was held at Harvard University, at the invitation of President A. Lawrence Lowell, on November 12 and 13, under the auspices of the Calvert Round Table of Boston. The Round Table is a club of laymen of the various faiths.

ACTON E. MIDDLEBROOKS, formerly dean of Marvin College, Missouri, and more recently director of religious education in Centenary Methodist Church, Chattanooga, has been elected professor of religious education in Kentucky Wesleyan College.

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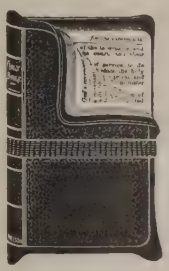

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NEW BOOKS

The Warrior, the Woman, and the Christ. By G. A. Studdert Kennedy. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 274 p. Price $2.50.

This book was written immediately before the death of the author. It is indeed a great climax to his very rich and helpful writing career. Without a doubt this is the best book to come from his pen. He probes relentlessly the conflict between the destructive forces in life and the creative powers of life.

The book begins with the experiences the author had in France with a sergeant whom he terms the "Warrior." This warrior, in a spirit of playfulness, reminded his priest friend that fighting at the front was very unlike women's meetings. With this as a start, the author tries to show the relationship between "The Warrior, the Woman, and the Christ." To him the warrior represents the destructive forces in life—the woman the artistic and creative forces in life—in Christ he maintains both of these find beautiful harmony and power.

With this interpretation he proceeds to analyze the great problems of our modern day. In his solution of the ultimate realization of the great spiritual ideal of marriage as set forth by Christ, this book brings some very new and fresh interpretations.

The book is unusually strong in its analysis of the economic factor. It seems clear that Studdert Kennedy in this, his last book, articulates what hundreds and thousands of men and women have felt for a long time. It is a book of extraordinary importance which ministers and laymen will read with great interest and thoughtfulness.

—R. A. B.

Teaching Christianity. By E. Morris Fergusson. New York, Fleming H. Revell Company, 1929. 168 p. Price $1.50.

A general discussion of present-day religious education with emphasis on teaching rather than organization. The viewpoint indicates familiarity with present wholesome trends. Among the wholesome implications are: the pastor's educational responsibility as head teacher and supervisor; a church-centered program, the church itself being interpreted as a school; and the necessity of enlisting the purposeful activity of students as the method of learning Christianity.

The treatment is too general and discursive to serve as a leadership training text, and no pedagogical aids are provided. As a book for the general reading of church school workers, however, the book would be both interesting and helpful.

Star Lore of All Ages. By William Tyler Olcott. New York, G. P. Putnam's Sons, 1911. 453 p.

The Book of the Stars for Young People. By William Tyler Olcott. New York, G. P. Putnam's Sons, 1923. 411 p.

The two books listed above are splendid sources for story material as well as for facts about the constellations of the Northern Hemisphere.

The illustrations include those to aid in locating and identifying the constellations and stars in the group and also pictures of the figures which legend and myth have attributed to the various constellations.

The Book of the Stars for Young People has star pictures arranged according to the seasons. These with the maps of the heavens are suggestive for a special plan of study. The descriptive material in this book is especially suited for use with children and young people.

The Teacher and the Book. By Lyndon Burke Phifer. New York, The Methodist Book Concern, 1929. 107 p. Price $.75.

A brief introduction to the study of the Bible with a wholesomely constructive viewpoint. Designed as a text for a "Pre-Standard Course of Leadership Training," the book would make excellent reading for the untrained church school worker or prospective worker and would be especially valuable for those who plan to go on into the Standard Leadership Curriculum. The best contribution of the little volume is that of a point of view from which to approach Bible study. The reader will have nothing to unlearn in later, more advanced studies. Yet the approach to a scholarly and tenable conception of the Bible is made with such fairness and simplicity as to minimize the disturbing experiences which often accompany a frank facing of the facts regarding the origin and nature of the Bible.

The Trail of Life in College. By Rufus M. Jones. New York, The Macmillan Company, 1929. 201 p. Price $1.75.

In a previous book Professor Jones dealt with his own intellectual and spiritual growth up to the end of high school. This volume deals with his college days at Haverford and after. It is a picture of college life a generation ago and affords an interesting contrast with the large-scale education of today, somewhat, it must be said, to the discredit of the latter. Great teachers appear in its pages, and vast intellectual issues emerge as seen through an active and growing mind. Its central interest is not in its gossipy chat but its picture of how a maturing life slowly acquired a central purpose and philosophy as a guide for the years to come.

—P. R. H.

The Guiding Light on the Great Highway. By Robert R. Dearden, Jr. Philadelphia, The John C. Winston Company, 1929. 323 p. Price $5.00.

In this volume the author has written a comprehensive, non-technical story of early manuscripts and various editions of the Bible. The make-up of the book is very attractive and includes more than one hundred and twenty-five photographic reproductions of manuscripts, early printed editions of the Bible, and people and events related to them.

Successful Stunts. Edited by Katherine Ferris Rohrbough. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 184 p. Price $1.50.

This is a very valuable compilation of dramatic stunts for use in young people's conferences, camps, and in the local church. These productions represent a wide range of very successful writers, and the content is unusually fine. The book recommends itself to all leaders of youth as a contribution to social and recreational life.

Youth Searching. By B. B. T. New York, The Womans Press, 1928. 44 p. Price $.60.

Here is the record of the spiritual experience of a growing girl and a maturing young woman. The writer is mature enough to weigh and evaluate and yet young enough to recall and understand the thoughts of an honest and inquiring adolescent. She faces the problems and negations of today, and yet comes through to a faith, which seems more vital and adequate than the one with which she started.

The Marriage Crisis. By Ernest R. Groves. Longmans, Green & Co., New York, 1928. 253 p. Price $2.00.

The author sees in the present popularity of companionate marriage an old evil under a new name. He believes its revival now is not due to a lowering of the vision of the worth of true marriage but rather it is due to the fact that people demand now more than ever that marriage shall be based on affection. Since this is harder to attain than the economic or sexual foundation the substitute is striving for a place. The author as a remedy suggests ways in which young people might be helped to attain success in marriage.

First, higher education by seeking to serve only those who are serious in their purpose can be so reduced in cost as to enable professional people to marry younger.

Second, less emphasis on the material things of life by parents.

Third, a bureau for family counsel.

Fourth, proper education regarding sex life.

Fifth, greater simplification of housekeeping so marriage will not demand a narrowing of outside interests on the part of the wife.

Sixth, less prejudice among married people against a normal association and friendship with the opposite sex.

Seventh, reform of divorce.

Eighth, science to turn its attention to painless childbirth and some plan of community assistance by which a young mother can secure cheap and efficient help during times of physical weakness and during brief vacation periods.

Some form of family insurance.

Better housing conditions.

Most important of all such a reform in our educational system that our young people can find in wholesome creative play, art, and work, the thrill which now is sought in sex pleasure.

—P. R. H.

The Hero in Thy Soul. By Arthur John Gossip. New York, Charles Scribner's Sons. 1929. 267 p. Price $2.50.

A book of sermons by a well-known Scotch preacher and writer. Dr. Gossip's sermons are helpful and inspiring and he has a style that is most pleasing.

The Interpretation of Religion. By John Baillie. New York, Charles Scribner's Sons, 1928. 492 p. Price $4.00.

"A resolute attempt to set forth, by way of elaborate and searching criticism of all the more important alternatives represented in the history of the subject, a theory of the nature of religion which does full justice to the many-sidedness of our experience of its power in our lives."

Our Love Gifts. By Ruth Hergt. Indianapolis, Indiana, Meigs Publishing Company, 1929. 23 p. Prices: $.15 each, $1.50 per dozen.

A service of worship for Christmas carrying out the "White Gifts for the King" idea. The music for both old and new hymns is included.

Hartrampf's Vocabularies. By Gustavus A. Hartrampf. Atlanta, Georgia, Hartrampf Company, 1929. 536 p. Prices: Full cloth binding, $5.00; flexible Fabriko binding, $10.00; Deluxe stiff back, $15.00.

An extensive list of synonyms, antonyms, and relatives arranged in such a way as to be found easily. The classification is simple, yet enables one to turn immediately to an exhaustive list of relative words.

BOOKS RECEIVED

The Book of Job: Its Substance and Spirit. By W. G. Jordan. New York, The Macmillan Company, 1929. 193 p. Price $2.00.

The Psalms, or the Book of Praises. Biblical and Oriental Series. By Herbert H. Gowen. Milwaukee, Wisconsin, Morehouse Publishing Co., 1929. 473 p. Price $3.00.

The Book of Proverbs. With Introduction and Notes by W. O. E. Oesterley. New York, E. P. Dutton and Company, Inc., 294 p. Price $6.00.

Jesus of Nazareth, His Life, Times, and Teaching. By Joseph Klausner. New York, The Macmillan Company, 1929. 434 p. Price $2.50.

The Bridge Between the Testaments. By Henry Kendall Booth. New York, Charles Scribner's Sons, 1929. 210 p. Price $2.00.

The Authority of the Bible. By C. H. Dodd. New York, Harper & Brothers, 1929. 310 p. Price $3.00.

Vision and Authority. Or the Throne of St. Peter. By John Oman. New York, Harper & Brothers, 1929. 352 p. Price $3.00.

The Foundations of Jewish Ethics. Translated by Armin H. Koller. Compiled by Simon Bernfeld. New York, The Macmillan Company, 1929. 265 p. Price $2.50.

The Dilemma of Protestantism. By William E. Hammond. New York, Harper & Brothers Publishers, 1929. 150 p. Price $2.00.

The Catholic-Protestant Mind. By Conrad Henry Moehlman. New York, Harper & Brothers, 1929. 211 p. Price $2.50.

In Search of God. An Appreciation of the Ancient Hebrew Literature. By John Walker Powell. New York, The Macmillan Company, 1929. 160 p. Price $1.50.

The Philosophy of Religion. The Principles of Christianity and Other Religions. By Edward E. Richardson. Philadelphia, The Judson Press, 1928. 148 p. Price $1.50.

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Souls in the Making. An Introduction to Pastoral Psychology. By John G. Mackenzie. New York, The Macmillan Company, 1929. 259 p. Price $2.25.

The Christian Motive and Method in Stewardship. By Henry Burton Trimble. Nashville, Tennessee, Cokesbury Press, 1929. 227 p. Price $1.00.

The Quest of God. By Casper S. Yost. New York, Fleming H. Revell Company, 1929. 155 p. Price $1.50.

The Coming Revival of Religion. By Allyn King Foster. Philadelphia, The Judson Press, 1929. 146 p. Price $1.50.

Christianizing a Nation. By Charles E. Jefferson. Garden City, New York, Doubleday, Doran & Company, Inc., 1929. 200 p. Price $2.00.

The Christian God. By Richard Roberts. New York, The Macmillan Company, 1929. 154 p. Price $1.50.

The Great Conjecture. By Winifred Kirkland. New York, Henry Holt and Company, 1929. 132 p. Price $1.25.

The Present Crisis in Religion. By W. E. Orchard. New York, Harper & Brothers, 1929. 281 p. Price $2.50.

Religion Lends a Hand. Studies of Churches in Social Action. By James Myers. New York, Harper & Brothers, 1929. 167 p. Price $1.50.

The Lord of Life. A Fresh Approach to the Incarnation. By Andrews, Bartlet, Bryan, Cadoux, Darlaston, Edwards, Farmer, Lewis, Spencer. New York, The Macmillan Company, 1929. 343 p. Price $2.50.

The Man at the Gate of the World. A Story of the Star. By W. E. Cule. Boston, Hale, Cushman & Flint, 1929. 90 p. Price $1.50.

Teaching in College and University. By Carter V. Good. Baltimore, Warwick and York, Inc., 1929. 557 p. Price $3.00.+14¢ postage.

Missionary Collegiate Education in the Presidency of Madras, India. By Rajah B. Manikam. 419 Fourth Avenue, New York, Foreign Missions Conference, 1929. 158 p. Price $2.00.

Twenty Years of Church Federation. Report of the Federal Council of the Churches of Christ in America. Edited by Samuel McCrea Cavert. New York, Federal Council of the Churches of Christ in America, 1929. 340 p.

Snowden's Sunday School Lessons, 1930. By James H. Snowden. New York, The Macmillan Company, 1929. 405 p. Price $1.35.

Peloubet's Select Notes on the International Sunday School Lessons, 1930. By Amos R. Wells. Boston, W. A. Wilde Company, 1929. 384 p. Price $2.00.

The Lesson Handbook, 1930. Edited by Henry H. Meyer, Jonathan B. Hawk, Alpheus B. Austin. New York, The Methodist Book Concern, 1929. 139 p. Price $.35.

The Lesson Round Table, 1930. A Manual for the Study of the International Sunday School Lessons, Improved Uniform Series. Edited by Richard D. Dodge. Nashville, Tennessee, Cokesbury Press, 1929. 359 p. Price $1.25.

Lesson Commentary for Sunday Schools, 1930. Edited by Charles P. Wiles, William L. Hunton, D. Burt Smith. Philadelphia, The United Lutheran Publication House, 1929. 316 p. Price $1.75.

A Daily Digest of the Sunday-School Lessons. In the International Improved Uniform Series for 1930. By Amos R. Wells. Boston, W. A. Wilde Company, 1929. 156 p. Prices: cloth, $.35; leather, $.50.

"O Come, Let Us Adore Him"

(Continued from page 27)

the participation of all ages and departments in the church. Members of a missionary society may take the parts of foreign peoples, while other young people in the church school may take the parts of shepherds, wise men, angels, and members of the Holy Family. Kindergarten children will be required for the tableau of the cherubs at the manger. Primary and junior children will participate by learning and singing a few designated hymns. The regular church choir and organist will lend much to the service by their participation. The use of so many different groups in the service makes the responsibility very small for each part. Groups can rehearse separately. Only one complete rehearsal will be necessary. Responsibility for the work of the service can be distributed among several different people working with one chairman or director.

The service has been arranged to provide an experience of worship for congregation and for participants. To make it effective, each one must be ready to do his part at exactly the right moment. There should be no breaks from the moment the organist begins. Even during the times when the scene is changed under a cover of darkness, the organist plays or some one sings and keeps the spirit of the service alive and moving toward the climax. Throughout the service there is almost constant use of music. The music should be soft and reverent, interpreting the scene.

It seems desirable to give the service in the church auditorium taking advantage of all the features here that assist in the experience of worship. Consequently, there should be no curtains or crude elements of staging. If the choir loft is in the front of the church and on a higher level than the pulpit it will be particularly well adapted to the entrance of the angelic host. On a lower level should be enacted the other scenes. The concealed choir may be in the rear of the church or behind screens in the front of the church. In the absence of an elevated place for the angels, one part of the platform at the back may be given an out-of-door setting by the use of very low branches and trees. The angels may walk from behind screens or from outside the auditorium and pause behind these low evergreens during their tableau.

Properties

As a setting for the service evergreen trees (without decorations) and possibly screens with dark brown or dark green panels may be used.

For the manger a packing box may be bound with straw. Within the manger an electric light should be used to symbolize the infant Jesus and this is concealed by straw or some suitable substitute.

The wise men will need one casket which may be a jewel box or a gilded candy box; a censer or an incense burner with lighted incense; and a silver or brass vase or box. These gifts are effectively carried on luxurious cushions of velvet or silk.

The star should be small enough to be suggestive and arranged so that it can be lighted at the proper minute.

Large white tapers or candles will be needed for all the windows on either side of the church. If these cannot be used then substitute electric candles or electric torches. They should be placed in holders of wood or metal that are securely fastened to the ledges of the windows, or held by angels who stand before the windows. Each angel will carry large white tapers that will burn throughout the service while they pose before the two opposite windows near the front of the church. Small candles or electric candles will be needed for all junior and intermediate pupils who participate in the procession of lights. Consult your electrician for ways of obtaining effects by the use of electric torches or by removing the top from flash lights. Tissue paper may be wrapped around flashlights to be made to look like candles.

Costumes

For the costumes it will be possible to borrow many materials from the home. Shawls, curtains, draperies, scarfs, and old pieces of colored materials will serve better than new materials to create the right effect. A costume committee may gather up old materials and dye them for proper costume effects. Inasmuch as many of these costumes are of a type that may be used again and again in the church, it will be found practical to have them made to become permanent properties of the church. (See article in this issue by Mrs. A. Starr Best on "Costumes and a Costume Room.")

Two strips of white cheesecloth, with pieces added for the flowing sleeves will make the angel costume. Under this should be worn a long white gown. Each angel carries a gold trumpet (which is made of paper and gilded or of gilded paper) and may wear a gold band bound about the brow or a halo made of heavy paper gilded and fastened on the back of the head by means of a gold ribbon extending across the forehead. They wear no wings.

Dark blue sateen makes a desirable drape for Isaiah. Sargent's "Frieze of the Prophets" will give the model for the costume.

The wise men are dressed in the richest and most regal costumes that can be had. Silk scarfs are useful for turbans and sashes. Scarlet and blue and purple are royal colors. Care must be taken to keep the combination of color harmonious in these costumes as well as in the others.

Mary may wear a white costume with a blue mantle. Joseph should wear a dark inconspicuous costume.

The shepherds wear brown or blue tunics. Burlap bags prove very useful material for these tunics. They may wear small fur rugs or leather table scarfs slung from one shoulder. Tan eiderdown can be cut to resemble skins for their costumes. They wear turbans.

All costumes may be based on the Tissot pictures. Men wore a tunic, and over that a very large loose cloak and a turban or covering on the head. The designs, if any, in the materials should be circles, squares or dots.

For footwear, sandals or bare feet (for such characters as the shepherds) may be used. Very inexpensive sandals may be made of slipper soles, with straps to bind around the instep and ankle. Modern shoes cannot be used in a Bible play.

Note for the Small School

For the small school the groups may be quite small if limited space and costuming make it necessary. It is possible to have one person in each group act as spokesman so that the others will have no spoken lines.

If advisable older children may unite with the younger ones in the singing of the songs for the tableau.

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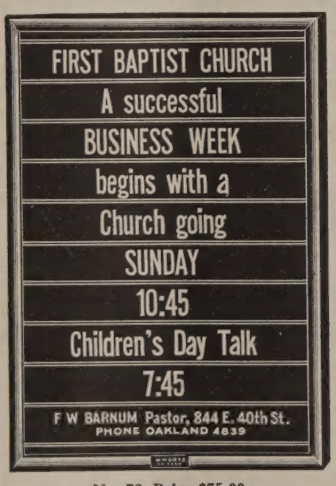

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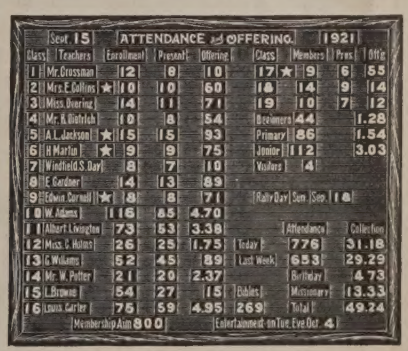
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3 Miss. Doering 14 11 71 19 10 7 12
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7 Windfield S. Day 8 7 10 Visitors 4
8 E. Gardner 14 13 89
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The House of a Thousand Things for Church and Sunday School

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A Study of the Great Nativity Paintings

(Continued from page 10)

Collection of prints were:
"Madonna and Infant Jesus" by Gabriel Max
"Madonna and Child" by Dagnan-Bouveret
"Madonna" by Carlo Dolci
"The Madonna" by Franz von Defregger
"Madonna and Child" by Tiziano Vecelli Titian
"Madonna" by Carol Froschl

A leader was chosen for each group of pictures who, with the boys and girls, conducted the study of each picture in an informal discussion concerning the artist and painting. First of all, the group looked at the picture without making comments. Then they gave the name of the subject and the artist and brief information concerning each. If this was not known by the pupils, the leader gave some of the outstanding points. For example, in studying the "Immaculate Conception" by Murillo, the group would study the picture in detail and call attention to whatever was seen in it. The leader would help them to discuss the setting, lights and shadows, and the central figures. She would then suggest that they close their eyes and give details as they remembered them. The leader would ask what message the picture suggested—what the artist made one feel and understand.

If a member of the group had not been asked to give a brief sketch of the artist's life, the leader might give such facts as: Murillo was born in Seville, Spain, about 1618 and died in 1682. His parents died when he was a boy of eleven years of age. He first studied art with his uncle, then went to Madrid to the Court Painter, Velazquez. After three years he returned to Seville and from then on did paintings for nobles and religious bodies. He was admitted to the highest circle of society and was honored and respected by all people. This famous picture has the distinction of being the most costly purchase ever made for the Louvre, Paris, where it now is. The price paid for it in 1852 was $125,000. As his pictures indicate, Murillo was of Catholic faith. He painted the "Immaculate Conception" some twenty times. This painting is based upon the story found in Luke 1:26–38. This is considered one of the great paintings of the world.

Wherever it was possible to suggest a hymn which helped to interpret the message of the picture, this was done. For example: "Silent Night," "O Little Town of Bethlehem," "We Three Kings of the Orient Are," and others that were related to the nativity and wise men paintings.

The boys and girls were asked to tell why they preferred certain pictures and led to tell the stories which they felt the pictures told. At the close of the study period the three groups were brought together and there shared the experiences gained in their smaller groups. They were then asked to choose the ones which they liked best. The three which they selected were:

"Arrival of the Shepherds" by Lerolle
"Immaculate Conception" by Murillo
"Madonna of the Chair" by Raphael

This discussion led naturally into the worship service which closed the morning session.

Source Materials

The following are only a few of the many books which will be found of value in preparing such a program:

Famous Bible Pictures and Stories They Tell, Bonsall. The Union Press, Philadelphia. $1.50.

Famous Hymns with Stories and Pictures, Bonsall. The Union Press, Philadelphia.

The Gospel in Art, Bailey. The Pilgrim Press, Boston.

The Use of Art in Religious Education, Bailey. The Abingdon Press, New York. $1.00.

Child Stories from the Masters, Menefee. Rand McNally & Co., Chicago.

How to Show Pictures to Children, Hurll. Houghton Mifflin Co., Chicago.

Pictures in Religious Education, Beard. Doubleday, Doran & Co., Inc., Garden City, New York. $1.50.

Inexpensive prints of most of the paintings suggested may be secured from the following concerns:

The Art Extension Society, 65 East 56th Street, New York City.
George P. Brown & Co., 38 Lovett Street, Beverly, Massachusetts.
The Perry Pictures, Malden, Massachusetts.
New York Sunday School Commission, Inc., 416 Lafayette Street, New York City.
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New Year's Eve

(Continued from page 20)

Awaken us, O Father, to the needs of the world. Keep us from that smugness which makes us happy in our own comfort, which makes us indifferent to the sin and suffering of humanity. Give us eyes to see the need in our community. Give us hearts that sorrow with those who suffer. Give us minds that are keen and unwearied in learning how to serve our neighbors well. Give us that determination which will enable us to overcome all obstacles that thy will may be done. Help us, in this year which is about to be born, to help to make the world happier, nobler, and more Christian. This is our high resolve, our Father. Amen.

One verse of, "I Would Be True."

Thou dost depend upon us, O God. We are thy church. Thou wouldst have us live as Jesus lived. Thou wouldst have us labor as Jesus worked. Thou wouldst have us love as Jesus loved. Take away from us whatever of laziness, of jealousy, of suspicion there may be within us. Help us to know thee as our Father, as we have never known thee before. Help us to know ourselves, old and young, as unworthy children of thine. Bind us together as a loyal Christian family, that those who look upon us may know that we have learned of Jesus. So may we go through the year, faithful to thee and true to each other, as we minister in the name of Christ Jesus, our Master. Amen.

The entire hymn, "Blest Be the Tie that Binds."

Benediction.

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Gift Books for Young People

(Continued from page 14)

diversified things. Doubleday, Doran & Company, Inc., Garden City, New York. $2.50.

Andre Seigfried, *America Comes of Age.* A penetrating survey of contemporary American institutions from the European point of view. Harcourt, Brace & Company, New York City. $3.00.

Henry N. Wieman, *Methods of Private Religious Living.* A stimulating study for the thoughtful young person. Undertakes to show how human living can be improved through worship. Based on years of experimentation as well as on sound reason. Macmillan Company, New York City. $1.75.

Fiction

Warwick Deeping, *Ropers Row.* A wonderfully interesting story based on the theme of love between mother and son. A good companion book to *Sorrel and Son.* Doubleday, Doran & Company, Inc., Garden City, New York. $2.00.

Henry Williamson, *The Beautiful Years.* A sensitive study of the relationship of father and son. E. P. Dutton & Company, New York City. $2.50.

James N. Hall and Charles Nordhoff, *Falcons of France.* Based on the true experiences of two young men who join the Lafayette Flying Corps, and come to know the horror of war. Also appropriate for older high school age. Little, Brown, & Company, Boston. $2.50.

Missionary

Grace Darling Phillips, *Far Peoples.* A treasure hour of materials for meetings or parties based on the life of people in other lands. Each chapter includes stories, songs, poetry, games, dress, and suggested refreshments. University of Chicago Press, Chicago. $2.00.

G. A. Gollock, *Sons of Africa.* Very attractive in workmanship. A collection of outstanding Negro Africans from pre-modern times down to the present day. Friendship Press, New York City. $1.50.

Poetry

Joseph Auslander, *The Winged Horse.* The story of poets and their poetry. Unusual decorations by Paul Honore, a good bibliography by Theresa West Elmendorf. Doubleday, Doran & Company, Inc., Garden City, New York. $3.50. A student's edition. $1.50.

Kenneth Horan, *Parnassus, En Route.* "The lady whose joy in life is travel was packing her trunk. Books—books—books. 'Why don't you collect the poems that have to do with all the places I must see before I die, so that when I look at the Acropolis by moonlight, I shan't have to gnash my teeth to remember who said what about it. I can't feel the beauty of a country without thinking of all the others who have felt its beauty. Beauty must be shared to be enjoyed.'" So this book strives to present the best that has been written of each famous spot on the well-travelled continent. It begins appropriately with "Sea Fever" by Masefield; and ends just as appropriately with "Hills of Home" by Witter Bynner. Macmillan Company, New York City. $2.50.

Stephen Vincent Binet, *John Brown's Body.* A long narrative poem which swings into view the whole course of the Civil War. Doubleday, Doran & Company, Inc., Garden City, New York. $2.50.

John Oxenham, *"Gentlemen—The King!"* A sequence of poems, giving a presentation of the quiet heroism of the life of Christ, with its apparently tragic failure followed by ultimate triumph. Valuable for personal reading and for devotional programs. Pilgrim Press, Boston. $.75.

Allen Eastman Cross, *Pass on the Torch.* A collection of hymns and religious verse, with foreword by Dr. George A. Gordon, for so long pastor of Old South Church, Boston. Pilgrim Press, Boston. $1.00.

Travel

Emil Ludwig, *On Mediterranean Shores.* Impressionistic sketches of the cities and countries that touch upon the Mediterranean. Discusses interesting personalities, and the cultural and political background of each place. Little, Brown, & Company, Boston. $3.50.

Sisley Huddleston, *Normandy.* Its charm, its curiosities, its antiquities, its history, its topography. Illustrated with photos and quaint sketches. Doubleday, Doran & Company, Inc., Garden City, New York. $3.00.

Jan Gordon, *On Wandering Wheels.* Through Roadside Camps, from Maine to Georgia, in our Old Sedan Car. The sub-title almost tells the story—a search for romantic America, in motor camps, along broad highway and narrow detour, in city home and farm house, at country fair and Negro camp meeting. Dodd, Mead & Company, New York City. $3.50.

Anne O'Hare McCormick, *Hammer and the Scythe.* A report of things seen and heard during the author's visit to Russia. Shows communist Russia as it enters its second decade. Alfred A. Knopf, New York City. $3.00.

Wilfred T. Grenfell, *Labrador Looks at the Orient.* We had not intended to get into the higher priced books, but cannot resist this one because of the love young people all over America feel toward the "Labrador Doctor." Houghton, Mifflin Company, Boston. $5.00.